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The Catholic Educational Review

SEPTEMBER, 1946

JOHANN HEINRICH PESTALOZZI

REV. FRANK P. CASSIDY

Department of Education, The Catholic University of America

This year marks the two hundredth anniversary of the birth of Johann Heinrich Pestalozzi, a Swiss educational reformer, who is regarded as the forerunner of the Psychological Movement in education in the nineteenth century. Although Pestalozzi had vague notions of the nature of the human mind, he saw clearly that a correct theory and practice of education must be based upon the science of psychology. "I want to psychologize education," he said, and in attempting to do so he discerned that the good teacher was not the one who imparted to the child mere textbook information, but one who labored to develop, unfold, and strengthen the powers of the child mind through exercise in the normal activities of life. In his efforts to place education on a scientific basis he may be said to be the first educator to make systematic observations of the growth of children.¹

EARLY LIFE AND SCHOOL TRAINING

Born in Zurich, Switzerland, in 1746, the son of a physician, Pestalozzi was deprived of his father at the age of five, and was reared by his mother, a gifted and self-sacrificing woman, and by a devoted maid-servant, Babeli, who had promised Pestalozzi's father on his deathbed that she would not desert his wife and family. Of his home training Pestalozzi wrote:

"My mother devoted herself to the education of her three children with the most complete abnegation, foregoing everything that could have given her pleasure. In this noble sacrifice she was supported by a poor young servant whom I can never forget. . . .

¹ Eby and Arrowood, *Development of Modern Education* (New York: Prentice Hall, Inc., 1935), p. 663.

for she stayed with my mother till she died, helping her to bring up her three children under the most difficult and painful circumstances imaginable, and showing in this work of patient devotion a tact and delicacy which were the more astonishing, seeing that she was entirely without education . . .²

As a boy, young Pestalozzi spent part of his vacations with his grandfather, a rural pastor. Due largely to what he saw of the sad lot of the peasants in his grandfather's parish, he conceived a desire to consecrate his life to the uplifting of the common people. This ambition was stimulated almost to fanaticism by his studies at the University of Zurich, where he came into contact with some of the most stimulating minds in all Europe, among whom was Professor Bodmer, a teacher of history and politics, who devoted especial attention to the history and institutions of Switzerland, inspiring enthusiasm for justice, liberty, and the simple life of the peasant. So great was the influence of these professors on Pestalozzi and his fellow students that they renounced all material comfort, seeking nothing but the pleasures of the mind and soul in their pursuit of justice and truth. In keeping with their disregard for wealth and luxury, Pestalozzi and his associates slept on the bare ground, with no other covering than their clothes, and ate nothing but bread and vegetables.³

HIS SCHOOLS AND MOST IMPORTANT WRITINGS

Looking forward to a vocation that offered most opportunities for ameliorating the poverty and suffering of the common people, Pestalozzi's first venture in life was as a minister, but he broke down in his trial sermon. Next he studied law, hoping to become a lawyer and statesman, thereby using his talent and influence in bringing about a better political and social world. Again he was a failure. Still eager to do something for the assistance of the poor, he bought a piece of land, built a comfortable house on it, and became a farmer. By operating a sort of model farm, which he called Neuhof (new farm), he hoped to show the peasants what could be done in the line of improving methods of agriculture.⁴ This venture also was a financial failure. So Pestalozzi turned

² Roger DeGuimps, *Pestalozzi: His Life and Works*. Translated by J. Russell (New York: D. Appleton Co., 1902), pp. 2f.

³ *Ibid.*, p. 10.

⁴ In the 18th century there was an interest generally in agriculture. Rousseau, in his reactions against the evils of society, had praised the simple life of the peasant, and regarded agriculture as the most original, noblest, and happiest of the arts. The French Physiocrats maintained that farming was the only industry which produced a real profit.

his farm into a sort of industrial school, gathered together some fifty poor children of the neighborhood, whom he instructed in reading, writing, singing, religion, spinning, and farming. Here, again, the philanthropist failed, due in part to his own lack of business sense and in part to lack of cooperation from the children's parents.⁵

Meanwhile, Pestalozzi, at the age of twenty-three, married Anna Schulthess, a woman about seven years his senior, who bore him one son. His *Father's Journal* is a record of his observations, experiments, and experiences in the education of his son, Jacob, according to the principles proposed in the *Emile*. It was a pioneer effort in experimental pedagogy based on Rousseau's theory, but Pestalozzi soon modified the naturalist's principles, so that Rousseau's doctrine of education according to nature became with him education by development. The journal kept by Pestalozzi of his child's progress reveals the basic principles which he later formulated as the essence of his educational method.⁶

At thirty-four years of age, Pestalozzi had failed for the most part in everything that he had undertaken and had involved himself heavily in debt. The next eighteen years were a sad struggle with poverty, and he spent this period of time trying to support himself by writing and presenting his views on the reform of education. In 1781, he wrote *Leonard and Gertrude, A Book for the People*,⁷ a story of Swiss peasant life, which has since become an educational classic. This is an interesting story about a poor peasant family that lived in the village of Bonal. Gertrude is the heroine. In this Swiss village with its background of poverty, misery, meanness, and autocracy, Gertrude undertakes to reform her husband, who is a drunkard; and by the careful instruction of her children and also her neighbor's children the whole village is reformed. In her home she trains in domestic and industrial arts and unites with these various handicrafts the three R's, reading of

⁵ It is claimed that farming out of poor children was a common practice throughout Europe in the 18th century. The boys and girls on Pestalozzi's farm were poor and outcast children, who were deported to him by the government of the Canton of Berne. Pestalozzi used them to make his unsuccessful farm pay. He, however, sincerely wished to make his workhouse farm an educational experiment inspired by Rousseau's *Emile*. Cf. W. Kane, *An Essay Toward a History of Education* (Chicago: Loyola University Press, 1935), p. 430.

⁶ McCormick and Cassidy, *History of Education* (Washington, D. C.: The Catholic Education Press, 1946), p. 518.

⁷ Eva Channing, translator, *Leonard and Gertrude* (Boston: Heath Co., 1885).

the Bible, and other studies. The message which Pestalozzi wished to convey to his readers was that education is the means by which the common people can be lifted out of their vice and misery. In 1797, he wrote at the suggestion of Fichte the obscure treatise entitled: *An Inquiry into the Course of Nature in the Development of the Human Race*. Pestalozzi regarded this as his most important work. It is claimed that the intensive thinking of three years which he gave to writing this book resulted in his determination to resume his efforts as a schoolmaster.⁸

In 1798, when Pestalozzi was fifty-two years of age, he received an appointment from the government to open a school for war orphans in an unfinished Ursuline convent at Stanz. Here he again combined industrial training with ordinary teaching, and made further use of the objective method in teaching arithmetic, language, geography, and natural history. Apropos of the adverse criticism of those who visited his school, Pestalozzi wrote:

"You will hardly believe that it was the Capuchin friars and the nuns of the convent that showed the greatest sympathy with my work. . . . Those from whom I had hoped most were too deeply engrossed with their high political affairs to think of our little institution as having the least degree of importance."⁹

In less than a year the building was taken over by the French army for a military hospital and the school was abandoned.

The two chief institutions which established the fame of Pestalozzi as an educator were the institute at Burgdorf, which was notable for its experiments in methods from 1800 to 1804; and a similar one at Yverdon¹⁰ which represents his greatest educational undertaking, from 1805 to 1825. It was at Burgdorf that Pestalozzi published, in 1801, *How Gertrude Teaches Her Children*. This is his most enduring work and the best exposition of his educational theories and principles.¹¹ In it he clearly states the whole purpose

⁸ Eby and Arrowood, *op. cit.*, p. 628.

⁹ DeGuimps, *op. cit.*, p. 71.

¹⁰ Before locating at Yverdon, he opened a school at Munchenbuchsee, near Bern, the management of which was entrusted, at the advice of friends, to Emmanuel Fellenberg, a Catholic educator, whose institutions at Hofwyl, Switzerland, were famous in the first half of the 19th century. Cf. Thomas Jordan, "Philip Emmanuel Fellenberg: Catholic Educator and Philanthropist" (unpublished Master's dissertation, The Catholic University of America, Washington, D. C., 1939).

¹¹ One of his biographers, Morf, has drawn up the principal ideas of his theory and practice as set forth in *How Gertrude Teaches Her Children*. Cf. McCormick and Cassidy, *op. cit.*, p. 524.

of his educational efforts when he writes: "I lived like a beggar in order to learn how to make beggars live like men."¹²

The school at Yverdun embraced elementary and higher, or classical courses, industrial training for boys and girls, and the preparation of teachers. The period of greatest prosperity for the institute was from 1805 to 1810 when visitors both curious and serious came from all over Europe and from America. Like Burgdorf before it, Yverdun was a boarding school for boys. The majority of the pupils enrolled were Swiss, but many nationalities were represented, including French, German, Italian, Polish, and English. Due to the disorder which followed in the school because of the multiplication of activities and to dissension among the members of the cosmopolitan staff, Pestalozzi was induced to invite a government inspection of the institution. The report of the inspectors, prepared by Père Girard,¹³ a Catholic priest, was unfavorable, especially in regard to the results observed in the children's work. Gradually the older teachers left Yverdun, but the institution survived until 1825, when it was discontinued. Pestalozzi then returned to Neuhof, living with his grandson there until his death in 1827.

LEADING PEDAGOGICAL PRINCIPLES

In his various institutions Pestalozzi endeavored to show that education is a development. The development is twofold, i.e., from within on the part of the pupil, and from without on the part of the teacher. The child is the active agent and must be trained to self-activity. The teacher is the director of the educative process, and, since all instruction is based on *anschauung* (the pupil's experience or observation), the teacher is to prepare the pupil for further knowledge in terms of what he already knows. Obviously, sense training is a necessary condition of his proper development. The training of the child must be symmetrical at all stages. It must be a training of the whole being, moral, intellectual, and physical. As it is the business of the teacher to

¹² L. E. Holland and F. C. Turner, translators, *How Gertrude Teaches Her Children* (Syracuse: C. W. Bardeen, 1894), p. 9.

¹³ Jean Baptiste Girard was a Franciscan educator who had great admiration for the educational efforts of Pestalozzi; he agreed with Pestalozzi's theory of harmonious development, but disagreed with him on his overemphasis on the intellectual at the expense of the moral and religious aspects of education. A summary of Girard's report on Yverdun may be found in Andrew Maas, *Père Girard, Swiss Educational Reformer* (New York: Joseph F. Wagner, Inc., 1931).

develop in accordance with nature's laws the unfolding powers of the child, an elementary school education is a natural right because it furnishes the opportunity for the unfolding of dormant powers. The spirit of the school should be the home spirit, love in the teacher engendering confidence in the pupil.

HIS RELIGION

Despite his Italian surname, Pestalozzi's ancestors for two centuries were Swiss and Calvinists in religious belief. In departing from the Calvinism of his youth, Pestalozzi fell a victim to the naturalism of Rousseau. His Christian faith was severely shaken and, while he ever wrote and spoke reverently of God and of the beliefs of Protestants and Catholics alike, he gave up his Christian profession for the vague Deism then popular. Hence, there is little positive Christian doctrine evident in his writings or school work. So earnest was he as an apostle of love for the children of the poor that he is ranked with St. Francis, St. Vincent de Paul, and Don Bosco.¹⁴ Although his attitude toward religion is a very weak point in his system of education, one of his pupils has written in this regard:

"Pestalozzi proved himself a Christian by his actions, his whole life, his ardent and universal charity; he never attacked any of the Christian dogmas, but neither did he ever make any clear and formal profession of them."¹⁵

HIS INFLUENCE

Compayré, writing of the influence of Pestalozzi on elementary education, maintains that elementary education in Europe, in the north as well as in the south, was definitely affected by the propagation of the pedagogical ideas of Pestalozzi.¹⁶ The Pestalozzian influence was felt first mostly in Germany, especially in Prussia. Pestalozzi's methods for public instruction were largely accepted by the cantons of Switzerland, which accordingly established normal schools for the training of teachers. The Swiss Voitel carried Pestalozzi's ideas into Spain. Through the work of Victor Cousin, the influence of Pestalozzi reached into the French schools. In England, Pestalozzianism was first limited to the use of the object lesson, which was introduced there by Charles Mayo and

¹⁴ DeHovre-Jordon, *Philosophy and Education* (New York: Bessinger Bros., 1931), p. 211.

¹⁵ DeGuimps, *op. cit.*, p. 399.

¹⁶ Gabriel Compayré, *Pestalozzi and Elementary Education*. Translated by R. P. Jago (New York: Thomas Y. Crowell & Co., 1907), pp. 100ff.

his sister, Elizabeth. The introduction of Pestalozzianism into the United States¹⁷ was due to William McClure, who, as United States Commissioner to Paris under Jefferson, visited Yverdun, and brought back to this country a pupil of Pestalozzi, Joseph Neef, who opened the first Pestalozzian school in Philadelphia in 1808.¹⁸ The system began to make headway in the United States through the efforts of Horace Mann and Henry Barnard, and especially through the Oswego Movement. Edward A. Sheldon, superintendent of schools at Oswego, New York, had been acquainted with Pestalozzi's methods as used in England and Canada. He put the Pestalozzian theories into practice in his schools, and organized for this purpose a training class for teachers which developed later into a state normal school. From here, the new methods, especially the method of object-lesson teaching, were carried to all parts of the country.

HIS CONTRIBUTIONS TO MODERN PEDAGOGY

Pestalozzi emphasized the importance of development in the educative process, and thereby started the Psychological Movement of modern times. Among the particular ideas for which he stands are: the uplift of the masses by means of education; educational experimentation; industrial training; kindly discipline; and objective teaching.¹⁹ His observational or objective method of teaching, which discredits sheer verbalism in the classroom, is regarded as the most important of all his contributions to educational practice. His theories and methods of experimentation have been the basis and inspiration of later investigation. It is true that he had no fixed or absolute modes of procedure, yet certain fundamental principles became firmly established in his theory. It is to their formulation and application by Pestalozzi and his followers, particularly Herbart and Froebel, that modern pedagogy owes much of its progress.

¹⁷ Pestalozzianism had much to do with the spread of naturalism in American education because of its emphasis on the study of the child's physical environment, of real things. Cf. Geoffrey O'Connell, *Naturalism in American Education* (Washington, D. C.: The Catholic University of America, 1936), pp. 58ff.

¹⁸ Neef, an Alsatian, had been a Catholic seminarian before he went to Yverdun. He became a liberal in religion and opposed dogmatic religious instruction in the schools. He also organized schools at Louisville, Kentucky; Cincinnati, Steubenville, in Ohio; and at New Harmony, Indiana. Cf. W. S. Monroe, *History of the Pestalozzian Movement in the United States* (Syracuse: C. W. Bardeen, 1907).

¹⁹ Ross L. Finney, *A Brief History of the American Public School* (New York: The Macmillan Company, 1925), pp. 70-82.

PROBLEMS OF THE SOCIAL STUDIES CURRICULUM

REV. ROGER J. CONNOLLY

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Catholic school administrators and teachers are constantly seeking more effective means of achieving the aims of Catholic education. There is complete agreement in regard to the ends, but no one is sure that the best means have been discovered and utilized. Progress depends upon trying out various methods, eliminating weaknesses, and proceeding along lines of proven effectiveness. This means that all those active in the field should share their experiences with others, even though this involves criticism of one another's work.

It was in this spirit that the work done on the revision of the Social Studies in the Saint Paul Schools was described in the article in the March issue of *THE CATHOLIC EDUCATIONAL REVIEW*. Monsignor Hochwalt, speaking for the Commission on American Citizenship, in the April issue, stated the article was confusing to the reader and asked for a more detailed description of the program. In order to attempt to dispel this confusion and accede to the request of Monsignor Hochwalt, an elaboration of the chief problems encountered in the work at Saint Paul and their attempted solutions will be presented here.

1. Should the Presentation of Catholic Principles Be Systematic?

The first problem to be faced involved a decision as to whether instruction in Christian social principles should be direct and systematic, or incorporated as opportunity arose in the teaching of the social studies.

In real life the most effective influence on character comes through the presentation of a guiding principle at a time when it is needed to meet a problem arising from a real, vital situation. This type of guidance is described in Part I of *Guiding Growth in Christian Social Living*. Even though Monsignor Hochwalt denies the existence of any relationship between the techniques of Part I and Part II, it seems to the present writer that the statement made in the March article is a valid statement. "The same general plan is applied to the teaching of the content subjects in the intermediate grades with this difference, the situations now arise chiefly through the study of school subjects."

The techniques are not identical, but the same general plan is followed inasmuch as the Catholic social principle is applied as an opportunity presents itself. Perhaps an illustration may clarify this point. In a given school the pupils may be made up of different racial stocks. This creates a situation with problems of adjustment between the groups. The teacher seizes the opportunity to instruct the children regarding the dignity of every human person regardless of race or color and guides their choice of action.

In another school, where no problems of racial origin exist, a class in geography may set out to study a country of South America. Since the teacher's objectives are the development of certain geographic concepts, she selects her materials and experiences with these objectives in mind. In the course of the unit, the children may read about the racial origins of the people of that country and learn that white men, Indians, and Negroes live together. This situation presents no problem to the child. He, personally, does not have to adjust to the situation. It does, however, present an opportunity for the teacher to call attention to the problem existing in the country being studied and to point out how it was solved. The occasion is a suitable one for giving instruction on the Christian principle of individual dignity and value.

The two examples are similar in that the principle was presented as the situation afforded the opportunity. The two differ in that the first example is a real situation, the second a vicarious one only.

"The Story of Communication" (Vol. II, p. 336) illustrates this method of presenting Christian principles. Inasmuch as the major objectives are understandings related to the social studies, the teacher, presumably, selected her activities to develop these understandings. Even so, she was able, as Monsignor Hochwalt points out, to bring in fourteen references to religious principles in the development of the unit. These were introduced whenever an opportunity presented itself, and not in any planned sequential way.

With few exceptions the material of *Guiding Growth in Christian Social Living* is organized according to an opportunistic pattern.

Experience reveals two weaknesses in this method of presenting material. When the Christian principle is not incorporated in the objectives of a unit the integration of religion and the social studies depends entirely on the teacher. Some teachers see and utilize many opportunities for correlation; others teach in their accus-

tomed way and bring in only the more obvious facts such as the religion of individuals or outstanding activities of the Church.

This weakness is not, however, the most serious objection to the plan of incorporating Catholic teaching as opportunity presents itself. The fundamental objection comes from the fact that children do not really arrive at true understandings until the new ideas are assimilated to, and modify, their previous generalizations. In other words, learning experiences must follow a pattern of genetic development in which new knowledge patterns, or intellectual habits, are formed by the active comprehension of new facts which are interpreted and retained in relation to each other and to previous experience.

Giving instruction in Christian social principles whenever an opportunity presents itself in teaching one of the social studies does not make provision for the systematic growth of social understandings. The method is effective in real life situations, or in an activity program in the primary grades, because of "the combination of conscious need, vital problem, and immediate action." These factors, however, are not present in the common subject matter unit.

The present discussion about teaching the social studies is an apt illustration of the type of mental process followed in getting concepts from the printed page. Individuals with different backgrounds of experience studied the same content material. The interpretation presented in the March issue of the REVIEW was so foreign to the thinking of the members of the Commission on American Citizenship that they were sure we had never studied the curriculum. On the other hand, the Commission's reaction seemed to us to be based on a misunderstanding of the problems involved. In order to come to a common understanding and appreciation of one another's problems, each must go through a process of study, reflection, and comparison of ideas.

The comprehension of new facts and relationships modifies old patterns of thought so that each acquires either new understandings or a clearer notion of the implications of previous generalizations. The new thought patterns are intellectual habits which influence the individual's future judgments and actions.

If mature, trained persons must go through such a mental process to arrive at real understandings, how can we expect that immature school children will derive much benefit from unsys-

tematic, opportunistic presentation of Catholic principles in connection with the study of geography and history?

2. *What Principles Govern the Selection of Content and Activities?*

When the decision in favor of a systematic approach had been made, the next problem was that of finding a suitable frame of reference or set of guiding principles to govern the selection and sequence of teaching units in each field.

Guiding Growth in Christian Social Living, Volume II, blocks out subject matter areas for each grade. No one can, of course, utilize all possible subject matter in these areas. Some principle for narrowing one's choice must be used. One possible arrangement is the pattern of relations presented in the Guide. For example, one might choose, in fourth grade geography, a particular type country and then select the content material that would illustrate the relations of the people of that country to God, to nature, and to one another. Inasmuch as almost any situation involves all three relations, the teachers who attempted to work according to this plan selected the major aspect of each relation and translated it into terms of the actions of a social institution or else weakened their instruction by trying to cover too wide a field.

Since all social activity comes from man's efforts to satisfy the fundamental needs of his nature, a division of the subject-matter area according to man's nature should insure an adequate coverage for each subject area. Moreover, since man in seeking to satisfy his needs must participate in the activities of certain necessary societies, the unchanging purposes of each society can be the standard of evaluation in studying the activities in any subject-matter area. Accordingly, a frame of reference based on the threefold division of social activity, together with the unchanging purposes of each necessary society, was substituted for the pattern of relations existing between God, man, and nature.

This substitution will not change the social philosophy taught. It is an attempt to set up a pattern within which a series of connected subject-matter units may be developed. In studying any country or region or any period of history the teacher takes something from each of the three fields to illustrate the actions of the members of the necessary societies. Because conditions in different times and places change, social activity will be different. In each unit the teacher compares the activity studied with the

unchanging purpose of each institution. As she progresses from country to country, or from one period of history to another, she is able to keep a continuity of thought, in that each new country or period is compared with what has been studied before. At the same time the unchanging purpose of each society is a common standard introduced into each unit. The result is a threefold comparison: the new country or period compared with what has been studied previously and each compared with the unchanging standard. As the child progresses from unit to unit his comprehension of the chief features of God's plan becomes clear and definite. At the same time he develops an attitude of using that plan as a standard in evaluating any social activity.

Although it may be possible to use the pattern of relations in the same way, the modifications suggested have certain advantages. The division of subject-matter areas into the fields of political, economic, and cultural activities more closely approximates the usual way of dividing and organizing the social studies and is, therefore, more readily utilized by the teacher. The use of the unchanging purposes of the necessary societies reduces the principles governing God's relations to men and nature to a few easily comprehended generalizations.

To get the best results from subject-matter units the teacher must concentrate her efforts on a few important understandings and appreciations. This means that the general plan outlined above must be modified further. In each grade selected basic truths should be emphasized so that the child grasps first the basic principles and then progresses to a comprehension of more complicated situations. The need for further restriction and direction of effort was accomplished by reducing the objectives listed in the *Guide to Growth in Christian Social Living* to nine fundamental generalizations and by the assignment of each to a grade with one or two as the grade theme. The systematic assignment of generalizations and themes to each grade gives the course of study maker a guide to insure gradual progress and continuity.

It should not be necessary to state that the reduction of the objectives to the nine basic generalizations does not change the social philosophy taught. The reduction is a practical means of securing the genetic continuity of the understandings developed. The use of a grade theme also helps to keep instruction focused on the generalizations of the grade and helps to secure the continuity

and repetition needed to develop basic understandings through the use of subject-matter content.

Monsignor Hochwalt calls attention to the themes found in *Guiding Growth in Christian Social Living*. Definite, clearly stated themes are found in Volume I for the primary grades but not in Volume II for the intermediate grades. A person might, by carefully studying the material presented, discover a theme for each grade. To have the themes clearly expressed should be a help to the teacher working out teaching units for her grade.

It is hoped that this elaboration of the two problems encountered, and their attempted solutions, will dispel some of the confusion mentioned by Monsignor Hochwalt.

If anyone is satisfied that presenting Christian principles as opportunity arises is psychologically sound, then the present organization of *Guiding Growth in Christian Social Living* will be an adequate guide for him. If, however, he believes that instruction should be systematic and cumulative, he will be forced to rearrange the present organization to develop a guiding frame of reference or formulate, as we have done, a different pattern of guiding principles.

The new frame of reference will, naturally, have much in common with the plan of *Guiding Growth in Christian Social Living* inasmuch as each is an attempt to direct the teaching of the same social philosophy through the medium of the same subject matter. The differences, however, are not merely "in minor points concerning the placement of subject matter" but rather in the general approach to the problems of teaching Catholic social principles, and also in the means used to guide the teachers in their selection of activities and content.

The plan evolved in Saint Paul is not perfect. Experience will reveal its defects. It is, however, the result of a sincere attempt to make Catholic education more effectively Catholic and is presented so that others working in the field may share in the results of that attempt.

[Editor's Note: Monsignor Frederick G. Hochwalt will reply to this article in next month's issue.]

AS CONGRESS WENT HOME

REV. WILLIAM E. McMANUS

*Assistant Director, Department of Education,
National Catholic Welfare Conference*

During the hectic closing days of the second session of the 79th Congress, as homeward-bound Senators and Representatives eagerly agreed to such parliamentary moves as suspended rules, limited debate and voice votes, a few educational bills were extracted from the legislative jam and passed. Over 959 of the educational bills introduced died as Congress recessed; many of them will be revived during the 80th Congress.

UNESCO

As members of Congress, representatives of the State Department, and delegates from public, private, religious and Negro education watched the ceremony, President Truman on July 30, 1946, signed H. J. Resolution 305 which commits the United States to membership in the United Nations Educational, Scientific and Cultural Organization. The Department of State may now proceed to arrange for a number of delegates and suitable staff members to participate in the first General Assembly of UNESCO scheduled for Paris during the month of November.

The prolonged controversy over the organization of the National Commission finally was settled in a compromise which, for a commission of 100 members, permits the State Department to select 40 directly, and the balance in cooperation with the principal educational, scientific and cultural bodies of the United States. Of the 40 members not more than 25 may be employees of the federal, state or local governments, and not more than 15 may be "distinguished" persons to serve as delegates at large. Presently, the State Department is preparing a list of the 60 voluntary organizations, each of which will be asked to nominate one candidate for the Commission. The State Department, by retaining the right to select all members of the Commission, may "veto" a person nominated by an organization if the Department should judge the person unqualified or unrepresentative of American education, science or culture. In all probability, however, the State Department will refrain from any interference with the selection of candidates by the voluntary organizations which, con-

trary to the expectations of government officials, have evidenced an enthusiastic interest in making UNESCO function successfully in maintaining international peace.

VOCATIONAL EDUCATION

Once again the vocational education profession has scored a victory in the Congress. At the request of Congressman Barden, Chairman of the House Committee on Education, the House suspended the rules to give its immediate attention to a bill increasing the appropriation for vocational education from approximately \$22,000,000 to approximately \$36,000,000. There wasn't even a little flurry of debate. Mr. Barden, a long-time foe of federal control of education, declared that there was no more "control" in this new measure than in the Smith-Hughes Act. This masterpiece of understatement simply ignores the fact that the educational profession for years has objected to the rigorous controls over educational *content* which are applied in the administration of the federal-subsidized agricultural and vocational training programs. In a brief speech Mr. Barden had some kind words for the matching requirements demanded of the states, despite the prevailing opinion in educational circles that matching is an inadvisable procedure for any federal grants-in-aid program. Mr. Barden implied that vocational education is "something special," which deserves exceptional consideration of the Federal government; most of the education profession believes that the separation of vocational education from general education is an administrative mistake. Although competent government officials and distinguished leaders in the educational world have repeatedly told the House and Senate Committees on Education that the whole program of federal aid for agricultural and vocational education needs a complete overhauling, the House, reassured by Mr. Barden that the pending measure in no way modified the prevailing laws except to increase the appropriation, gave a rousing voice vote in favor of Mr. Barden's bill.

TEMPORARY EDUCATIONAL FACILITIES FOR VETERANS

Senator Mead, who has sponsored legislation, now in effect, which authorizes the utilization of temporary war housing materials for the housing of veterans attending schools, was asked by a group of educators to draft legislation which would permit the use of similar materials for temporary classrooms and homes for

faculty members. Accordingly, Senator Mead introduced two bills, S. 2085, amending the Lanham Act and authorizing the Federal Works Administration to provide temporary educational facilities for veterans, and S. 1770, authorizing an appropriation of \$250,000,000 for permanent buildings, for both housing and classrooms, to be granted or loaned on a 50-50 basis to educational institutions accommodating veterans. In a statement explaining S. 1770, Senator Mead pointed out that in many cases the cost to the government for one-half of the expense of erecting a permanent building would be less than the total cost of dismantling, moving and re-erecting temporary buildings. As proof of the wisdom of S. 1770 the Senator cited the government's experience with the erection of hospitals in war areas which under the Lanham Act received one-half or more of the funds for permanent hospital additions and nurse's homes. At the same time, however, Senator Mead urged the enactment of S. 2085 so that colleges could accommodate the veterans for the fall term.

S. 1770 did not even reach the Senate floor. Unofficial reports from the Senate Committee on Education and Labor, to which the Mead bills were referred, indicate that the committee members were ill-disposed toward S. 1770 because they feared that they would be "pressured" by more colleges than could be assisted with the inadequate grant of \$250,000,000. If S. 1770 had contained an objective formula for the allocation of funds, it would have stood a better chance of passing.

The temporary measure, S. 2085, was reported favorably by both Senate and House Committees. Both Official Reports accompanying the measure reveal that the committees discussed the propriety of giving government-owned materials to private institutions. The decision of the committees is expressed as follows:

"Your committee has carefully considered the justification for extending this aid to private—as well as to public—institutions. By and large, our private institutions of higher learning are non-profit and semipublic in character. They served the country equally with the public institutions in training service personnel and in the research incident to the development of new weapons. The private institutions comprise approximately one-half of our facilities for higher education. Of necessity, therefore, about one-half of our veterans will attend private colleges and universities. The purpose of this bill is to educate veterans. Neither the G.I. Bill of Rights nor Title V of the Lanham Act distinguishes between private and public institutions. The committee feels that no

distinction should be made here either. The overwhelming and urgent demand for higher education justifies the inclusion of all educational institutions, both public and private, in this program. It seems wise, however, to limit the eligible private institutions to those which are nonprofit, and your committee has recommended an amendment for this purpose."

Both sides of Congress were unanimous in support of S. 2085. As this article goes to press, the measure awaits the President's signature.

In view of the opposition in some quarters against any grant of public funds to a private or sectarian school as such, it is interesting to note that apparently Congress is prepared to make such grants as long as there is no wailing and moaning about the possible union of church and state which, it is alleged, is the inevitable result of this practice. Certainly our Federal Government is teaching the states an object lesson in democracy when it takes surplus war housing, where families of many religious denominations rested after long, hard days in war plants, and moves these buildings to the campuses of Catholic, Presbyterian, Episcopalian, Methodist, Baptist, and other church-controlled institutions of higher learning to which a veteran may return for study, without fear that he need in any way compromise his religious principles in selecting a college with suitable housing and classroom accommodations.

FEDERAL AID

On the day before the recess of Congress, Senators Hill and Taft delivered eulogies for their lamented bipartisan measure, S. 181. Senator Hill declared:

"It is to me a matter of profound regret that the necessity for the consideration by the Senate of urgent legislation for reconversion from war to peace has made it impossible to bring the federal aid bill to the Senate floor for debate and passage. This regret is all the more pronounced in view of the strong position taken on the bill by the Committee on Education and Labor and in view of my belief, with which others concur, that the bill as reported by the committee has the support of a substantial majority of the Members of the United States Senate. . . ."

"I have worked for more than a decade for federal aid to education. I shall continue to press for federal aid to education. When the new Congress convenes, it seems to me its first days should be distinguished by enactment of legislation as embodied in Senate bill, S. 181. There is no reason for delay with further hearings. We have the facts. We know the need. We must have action."

Senator Taft told his colleagues that he reached the decision not to press for passage of the bill as he did not think that the House would find time to consider it even if it were passed by the Senate. The Senator from Ohio was at pains to state once again his opposition to any federal aid for private schools. The Senator's logic is clouded in an ambiguity as to what he means by federal interference. Senator Taft claims that a state may do as it pleases in the administration of its school system, but yet he insists, and rightly so, that the Federal Government should not assist any state which discriminates against schools for Negro children. But, according to the Senator's reasoning, to interfere with a state which discriminates against schools for Catholic children is a violation of state's rights. As the Senator sees the problem—

"... Regardless of the theory as to whether the money should go to private schools, it is perfectly clear to me that we cannot give aid to private schools in a state, the policy of which is to deny such aid. If a state has a system of education based on public schools, then it seems to me that if the Federal Government nevertheless provided aid to private schools in that state, it would be doing what I think it never should do, namely, interfering with the administration and policy of education of the state and its local governments. That is what the Federal Government would do if it undertook to by-pass the states, and to give aid to private schools in states which prohibit the giving of such aid. . . . If we ever reach a point where the Federal Government begins to interfere with policy as to education, then I think we shall be on very dangerous ground, for then the Federal Government will gradually begin to dictate as to the kind of education which will be received by children and will control their education in very much the same way as is done in totalitarian states."

From this statement we may conclude that Senator Taft is not convinced by the reasoning in the "Separate Statement of Views" which appears in the Report accompanying S. 181. This separate statement, signed by four Senators, Murray, Walsh, Aiken, and Morse, two Democrats and two Republicans, two Catholics and two non-Catholics, is an encouraging sign that the so-called "Catholic" claim for equity is winning favor with fair-minded people. In brief, the Senators present the case for aid to nonpublic schools as follows:

1. It is not democracy's function to destroy differences, but to provide an environment in which they can flourish.
2. A functional democracy makes it possible for many people to

do the same thing in different ways. As there are in the United States several kinds of schools, all of which are devoted in various ways to the common purpose of producing the good citizen, none should be discouraged by discriminatory laws passed by the Federal Government.

3. The Federal Government has a long-established policy of equity in any program of federal aid to the States, e.g., nursing education, hospital construction, surplus property disposal, etc.

4. This equity has prevailed in educational programs, e.g., N.Y.A., war training programs, school lunch programs, G.I. Bill.

5. Formulas for the allocation of federal funds for education consistently consider the *total* number of children within a state. Therefore, children attending Catholic schools actually are counted as beneficiaries of aid which they cannot receive unless they transfer to the public school.

6. The Thomas-Hill-Taft Bill should be amended so that the benefits of federal aid would be available for schools and all school children in need thereof. The amendment proposed by the Senators is modeled upon the provision in the School Lunch Act that in states which cannot disburse federal funds to nonpublic schools, a pro rata share of the state's allotment be withheld for direct distribution by the Federal Government.

Probably in the next session of Congress there will be a determined effort to have the Thomas-Hill-Taft measure amended along the lines proposed by the Senators.

SENATOR MURRAY'S S. 2499

In the concluding paragraph of the Separate Statement of Views the Senators observed that "a new and bolder approach with respect to federal aid seems to be in order." This "bold approach" has taken the form of a new ten-year federal aid measure introduced July 31 by Senators Murray, Morse, and Pepper.

The bill—

1. Authorizes an appropriation of a sum, increasing gradually from \$500,000,000 in the first year to \$1,000,000,000 in the tenth, to be distributed among the states to equalize educational opportunities.

2. Provides for a sum of \$70,000,000 in the first year, increasing to \$350,000,000 in the tenth, for scholarships and fellowships for worthy students. It is estimated that the funds at the maximum rate would annually finance 250,000 students to finish high school,

400,000 to attend college, and 75,000 to engage in postgraduate or professional studies.

3. Makes available \$200,000,000 the first year, increasing to \$400,000,000 in the tenth, for the planning, building and improving of educational plant facilities and buildings.

4. Authorizes a grant of \$25,000,000 the first year, rising to \$125,000,000 in the tenth, to finance camping programs for children and youths in public parks and forests.

Both public and nonpublic schools would share in all the benefits of the measure with the exception of payments for instructional services, such as textbooks and teachers' salaries, which would not be available for nonpublic schools.

This proposal definitely regards the nonpublic schools as an integral part of American education; it states that "it will be the responsibility of nonpublic tax-exempt schools and educational institutions to meet suitable standards of educational service as established by competent authority, and to aid in the attainment of national educational objectives in the interest of the general welfare." In computing the amount spent by a state, the expenditures of the nonpublic schools should be counted. Funds for buildings will be available to "state-approved educational agencies" which are defined as "any public school, school system, or higher educational institution meeting the standards promulgated by a state department of education, state board of education, or similar state agency empowered by legislation to determine such standards and to give or withhold approval of such schools, school systems and higher educational institutions." Scholarships will be available for students at both public and nonpublic institutions.

As the general purpose of this measure is "to establish a national policy for education," it sets "national standards" which must be met by any school assisted with federal funds. For example, all textbooks and school supplies must be furnished *by the school* without charge to the pupils. Although this standard might force many nonpublic schools to change their administrative practice of charging for textbooks, one cannot object to a standard which is nothing more than an application of the idea that the maintenance of schools is not precisely a parental responsibility, but an obligation of the whole community. The bill establishes another standard: as a condition for receiving federal funds a state must make all "public services," e.g., transportation, equally available

for children attending public and nonpublic schools. Enactment of this bill would solve the transportation problem in the states; the question remains, however, as to whether or not it is advisable to have it solved by a directive from the Federal Government.

The Murray bill raises an issue with which Catholic educators must contend vigorously, resolutely—and immediately. Will the Catholic school system of the United States continue to hold itself aloof from the public school system or will our schools seek *official* public recognition so that they may become an integral part of American education, and thus pull their full weight not only in the field of Catholic education but in the field of public education as well? Briefly, are Catholic schools and public schools to be competitors in a free educational enterprise, or are they to be partners in a joint enterprise? Only after answering this question may one understand the full significance of proposed legislation which would have far-reaching effects upon the administration of Catholic education in the United States.

RELIGION FOR COLLEGE STUDENTS*

REV. WILLIAM H. RUSSELL

Department of Religion, The Catholic University of America

My client today is named religion. It is said that he does not carry great prestige in college, that he himself is somewhat confused, that he does not have strong backing. But may I say to you, the jury, that in the educational field he is the young and promising stalwart who, if given an opportunity, will justify his continuance in college? I admit that he is none too popular, but, before you blame him or discard him or supplant him, search out all the facts which made him unpopular. Prior to the time that I as a young priest was assigned to him, twenty-six years ago, I had been brought up in college on Wilmers, which was a translated theology, and in the seminary on Tanqueray. They had given me knowledge, but they had not prepared me to understand my client adequately. Since then I have stumbled often, indeed, attempting to grasp the needs of all the students. But I have tried to lend dignity and status to my client in the eyes of the students. In seeking to do so I have been aided by theologians, and to many of them I am indebted. Many of them still tell me that religion, not the theology of the seminary manuals, is the proper subject for college. Why? Because religion is built to meet the needs of all the students, the needs of the laity.

Why is there discontent with the religion courses? Time does not permit me to analyze all the reasons. You realize that most of the textbooks were patterned after the theological manuals which had been designed for seminarians and hence not adapted to the needs of the laity. Again, I recognize that the colleges were hard pressed by accrediting associations, but why blame religion when it was so often relegated to the uninteresting, the broken-down, the unprepared teachers? Did your college put its best men and women into the teaching of religion? Is not religion even today often the poor, neglected stepchild? You have heard that gem of wisdom: Anyone can teach religion! And now, after decades of that attitude, we hear the argument that religion should be supplanted by theology because religion is inadequate for the needs of the college mind!

* Material in this article was developed in a speech delivered at the N.C.E.A. Convention in St. Louis, April 24, 1946. Part II of this article, in which Dr. Russell develops the reasons for religion rather than theology for the college student, will follow in the October issue of this REVIEW.

One diocese boasts that it has over seventy-five priests with the degree of doctor in Canon Law. Not one priest from that diocese was ever permitted to do graduate work in religion. I beg college presidents, religious superiors, and bishops to give religion a chance. Select the right persons for some graduate work and permit them to remain in religion year after year, so that college students may see that the college is putting the first thing first.

Fr. Farrell and I are not debating this morning. Rather we are seeking to clarify issues. Various proposals have been made to strengthen or supplant the college religion courses with courses in theology. I have read all the literature I could find on the proposals. I discover much indefiniteness, many generalities, and even some contradictions. The general assumption seems to be something like this: Only the science of theology can challenge the maturing college mind.¹ The implication is that religion is not scientific, not intellectually stimulating. The assertion has been made that religion courses are mainly "rhetorical."² It is held that only theology can give an "orderly outlook."³

To help clear up the situation it will be necessary in the first part of this paper to stress the negative side, that is, to set forth from the point of view of a religion teacher, the difficulties against putting theology in the colleges. In the second half of the paper I hope to set forth some of the positive values in having religion in college.

DIFFICULTIES CONFRONTING THEOLOGICAL COURSES

You realize that one does not cure a situation by changing the names of courses in a college catalogue. First, just what theology would you give the students? Franciscan theology? It has its merits. Do you want Scheeben, that great mind of the last

¹ "Generally speaking, Christian Doctrine is not taught according to the scientific methods which the science of theology has developed. . . . Educated Catholics need thorough and systematic training in the science of revealed truth in order to appreciate the 'Gift of God.' . . . In the natural sciences, for instance, physical hypotheses and evolutionary theories tend to overstep the bounds of physics and biology and reach into the realms of theology with disastrous results to the minds of those whose religious education has not been fortified by a scientific understanding of divine revelation." G. B. Phelan, "Theology in the Curriculum of Catholic Colleges and Universities," in: *Man and Modern Secularism* (New York: Trinity Press, 704 Broadway, 1940), pp. 130, 131-32, 136-37.

² J. C. Fenton, "Theology and Religion," *American Ecclesiastical Review* (June, 1945), 449.

³ "Our students in college need to acquire an orderly outlook upon the whole field of intellectual life. . . . I feel that they should be given formal training in theology—the only science in a Christian culture capable of effecting that orderly outlook." G. B. Phelan, *op. cit.*, p. 137.

century? He is becoming popular in some quarters because of his stand against the over-rationalization of theology. He is rather involved and mystical.⁴ Or, are you going to give the college students what the Germans call *Verkündigungs Theologie*? Some theologians are strong for it. It carries the note of "good news" or glad tidings. It is dynamic. Or, are you going to insist on the speculative, argumentative, individualistic theology which is at present found in the seminary manuals? In other words, are you going to give to college students the same theology that is offered to the seminarians? One theologian says, yes, "essentially the same."⁵ But a philosopher says it should be "thoroughly distinct"⁶ while another theologian says "quite different."⁷ Still another theologian, speaking in reference to theology for college students, says that "emphasis must be placed on that department of theology known as Apologetics."⁸ How are you going to settle those disagreements in the proposals? Again, one theologian asserts that theology is necessary for Catholic Action,⁹ while another theologian

⁴ St. Bonaventure in his *Breviloquium*, which Scheeben extols as a jewel casket of systematic theology, in his *Itinerarium Mentis ad Deum*, in his writings, *De reductione artium ad theologiam*, and in his *Soliloquium*, has produced masterpieces of dogmatic-mystic synthesis." M. Grabmann, "Theological Synthesis" in: *The Pastoral Care of Souls*, ed. W. Meyer, tr. by A. Green (St. Louis: Herder, 1944), 96. For an enthusiastic report of Scheeben, cf. C. Vollert, "Matthias Joseph Scheeben and the Revival of Theology," *Theological Studies* (December, 1945), 453-488.

⁵ "The objective and the procedure remaining the same, the science of sacred theology will and must remain essentially the same, in classes for the laity and in those for the clergy." J. C. Fenton, *loc. cit.*, 463.

⁶ "In nondenominational universities, this theological teaching would be divided into Institutes of diverse religious affiliation, according to the student population of the university. Such teaching should remain thoroughly distinct from the one given in religious seminaries, and be adapted to the intellectual needs of laymen." J. Maritain, *Education at the Crossroads* (New Haven: Yale University Press, 1943), 83.

⁷ "A theology for laymen will have its own proper finality, quite different from the finality of the course given to the cleric. It must be related to the function of the laymen in the Church, and (be it noted) to this function as it has been defined with new clarity and completeness in our present age. And the further conclusion follows, that in consequence of its own particular finality, the lay course will have to be organized as a very specially constructed *corpus doctrinae*, whose structural lines will differ considerably from those commonly employed in the seminary course. Moreover, its content, its proportions, its emphases, and its method will have all to be controlled according to quite distinctive norms." J. C. Murray, "Towards a Theology for the Layman," *Theological Studies* (March, 1944), 47.

⁸ F. J. Connell, "Theology in Catholic Colleges as an Aid to the Lay Apostolate," in: *Man and Modern Secularism*, 146.

⁹ "The primary and fundamental need is a knowledge of dogmatic theology and the fundamental principles of Catholic morals. With that knowledge, the Catholic student can take his part in the development of Catholic Action." J. C. Fenton, "The Student and His Church," *Catholic Educational Review* (March, 1935), 139.

says theology is not designed to produce Catholic Actionists.¹⁰ There is a hiatus or gap between the theological technique of syllogistic argument and the encyclicals that has not yet been adjusted in the manual of theology.

Secondly, have you thought of the time element? The rule from Rome says that in their four years in the seminary the students shall have 68 semester hours of fundamental, dogmatic and moral theology. That total does not include ascetical and mystical theology, nor Scripture. In college the student has a total of 16 hours of religion in the four years. Now how are you going to compress into 16 hours what the seminarian, with his philosophical preparation, scarcely grasps in 68 hours? If you say you would select certain sections of theology, and that you would present these sections in a practical way you would be doing what we have always done in religion. In that case all the talk about theology for the laity would be a tempest in a teapot.

Thirdly, if you gave theology to the college students you would run into the same difficulty that we meet in religion, namely, the scarcity of properly qualified teachers. I know that the smiling college girl is saying: "Oh, a course in theology would be wonderful." But let us be realistic. As a comparison let us take the matter of the Sunday sermon at Mass. Did you hear a good sermon last Sunday? Do people ever complain that the sermons do not challenge them, grip them? Seminarians themselves quite generally feel that something is missing in their theology courses. It is the element that would make them effective preachers. Or, even if the missing element were present, some preachers would still be dull.

My point here is that if we have dull and deadening teachers in religion will you not also have them in theology? The law of averages will hold. We cannot all be teachers with an Aquinas clarity and sanctity. But remember, the priest who has spoken in the pulpit last Sunday has had theology. If he did not make theology wonderful in the pulpit, will he step into the college classroom and make theology wonderful? Actually, good teaching is more difficult than good preaching.

Moreover, when you say that the religion courses are incapable of satisfying the maturing mind of the college student or that these

¹⁰ "If you take Catholic theology as it is taught in our seminaries, and examine it, you cannot resist the impression (at least I cannot) that it does not adapt itself to becoming the basis of an effective program of Catholic action." J. C. Murray, "Necessary Adjustments to Overcome Practical Difficulties," in: *Man and Modern Secularism*, 152.

courses do not give a "scientific" presentation of revealed truths, do you realize that you are casting aspersions on theology itself? The priest who has been teaching that religion class has been trained in theology. Priests generally give out in the classroom what they received in the seminary. If you blame religion, must you not logically scrutinize the manner in which that priest teacher of religion has been trained in the science of theology?

Fourthly, there is the difficulty of proper textbooks in theology for the college students. If you propose Rudloff's *Everyman's Theology*, I suggest that you first compare, for instance, his section on Infallibility with Chapter VII in Volume III of Cooper's *Religion Outlines for Colleges*. See which author understands the college student and grips the intellect of that student. Incidentally, I contend that there are better rational arguments and a better adjustment of revelation to the scientific temper of our day in Cooper's volumes than in many of the manuals of theology.

Fifthly, we have the difficulty that the college student is not prepared philosophically for theology. Not having had philosophy, how much of the speculative element and of the metaphysical terms will the student grasp? A theologian informs us that it "would be useless to attempt a thorough study of the tracts 'De Deo Trino,' or 'De Verbo Incarnato,' or 'De Angelis' unless one is gifted with a mind capable of dealing with abstract truth."¹¹

You have heard the argument that the students want theology. I smile when I hear that. You recall, I am sure, that even one of St. Paul's hearers went to sleep. President Wilson once said: "Students have an infinite capacity—for resisting knowledge." I wish with all my heart that the majority of students did have intellectual interests. I have met that small minority that seek to climb the difficult ascent up to Mount Learning. I think that we have something for them in religion.

It so happens that those who propose theology for the college students actually have in mind only the intellectuals in college, only the minority. Here are their own words: "The Catholic student and intellectual,"¹² "laymen and lay-women who have the ability and inclination,"¹³ "an elite."¹⁴ The courses in theology

¹¹ J. W. O'Brien, "The Priest and Modern Moral Theology," *American Ecclesiastical Review* (January, 1938), 31.

¹² J. C. Fenton, *Catholic Educational Review* (March, 1935), 138.

¹³ G. B. Phelan, "Theology in the Curriculum of Catholic Colleges and Universities," in: *Man and Modern Secularism*, 138.

¹⁴ J. C. Murray, "Towards a Theology for the Layman," *Theological Studies*, (March, 1944), 70, note 46.

"should be restricted, for the present, to a few."¹⁵ We are all agreed on the necessity of intellectual leaders, of a highly trained and mentally equipped laity. My only point for the present is that the current proposals for theology raise difficult administrative procedures and may not have the best effects on the body of students as a whole. The point will come up again later in this discussion.

I place these difficulties before you merely to indicate how complex, how involved the whole question is, and to suggest that sufficient attention has not been paid to the whole needs of all the students.¹⁶ One theologian who realizes the situation has put it this way: "Hardly knowing what theology itself is, it is difficult to know what a theology for the laity should be."¹⁷ We in religion wish it to be clearly understood that we depend continually on theology. We understand its need for the Church. Always the world will seek to twist, to shatter, or to destroy revelation. This revelation must be defended and probed and elucidated century after century. The more effectively the theologians elucidate revelation and adapt it to the needs of each recurring century the better will be the position of the religion teachers.

What we regret is that those who propose theology for the college students seem not to have fully grasped all that has been accomplished in religion and what the full needs of the students are. We wish it to be clearly understood that we give theological content in religion. We teach revelation. Religion and theology have largely the same content, but the content is handled differently. The objectives, the aims, are not the same.¹⁸ Our disagreement is with those who would impose the theological techniques of the seminary manuals on the college students. That is the point of view from which I am arguing in this paper. Henceforth, when I refer to theology, I mean that which is at present set forth in the seminary manuals. Religion has an aim, a content and a

¹⁵ F. J. Connell, in: *Man and Modern Secularism*, 150.

¹⁶ Cf. Gerald A. Ryan, "Religious Guidance: An Appeal," *Journal of Religious Instruction* (June, 1943), 747-757.

¹⁷ J. C. Murray, "Towards a Theology for the Layman," *Theological Studies* (September, 1944), 375.

¹⁸ Cf. J. M. Cooper, "Catholic Education and Theology," in: *Vital Problems of Catholic Education in the United States*. Ed. R. J. Deferrari (Washington: Catholic University Press, 1939), 127-143. This essay is required reading for those who wish to see the difference in the objectives of theology and religion. Likewise, Fr. Murray's two articles, "Towards a Theology for the Layman," *Theological Studies* (March, September, 1944), 43-75; 340-376, are splendid for marking out the lines on which a theology for the layman should differ from theology for the clerics.

method proper to itself. In view of the needs of the students we believe in keeping our main objective. We ask: Which is more important: to know speculatively or to live Christlikely?

THE AIM IN RELIGION

I shift now to the positive side of this paper. What is our goal, our aim in religion? It is to produce the student who loves God and his neighbor, the student who lives a Christlike life, the student who, besides having knowledge, lives supernaturally in Christ. With us, a person is religious when he or she loves God and neighbor with the motives proposed by Christ. Regarded as a subject in the curriculum religion is the sum-total of classroom, chapel and campus instruction and atmosphere which deepens this love. Religion is that subject which presents revealed truth in terms the people can understand, meditate on, and apply to their daily living. Religion is the subject employed to bring all the campus instruction and enlightenment into an integrated whole which will assist the student to be a credit to God his Father. Note that this goal, this aim, is achievable by all the students. The emphasis is on loving and living.

You ask where we got this idea! It has been worked on for about forty years at the Catholic University. But, frankly, we borrowed it. There is nothing original in it. We took it from Him who said: "I do always the things that are pleasing to him." "I have glorified thee on earth." "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like it, Thou shalt love thy neighbor as thyself. There is no other commandment greater than these." "A new commandment I give you, that you love one another: that as I have loved you, you also love one another. By this will all men know that you are my disciples, if you have love for one another." Note the emphasis there. Note that the stress on love of neighbor is just as absolute as love of God.

Do not conclude that we stress emotionalism alone, or moralism alone. Certainly we strive for accurate, unequivocal statement of the truth in religion classes. Certainly we reach the intellect, but not that alone. This objective of love is not only a divine command, but it offers a better hope for students remaining loyal after they leave college. The strength of the saints has been in their love more than in their knowledge. As Augustine says:

Each one lives according to what he loves, either well or wickedly.¹⁹ And from Thomas Aquinas we have this: "It is evident that man adheres to God principally by love. . . . Therefore to adhere to God by love is to adhere to Him in the closest way possible. . . . Therefore above all the love of the Sovereign Good, namely God, makes men good, and is intended by the divine law above all else."²⁰ The saying: *Per ardorem caritatis datur cognitio veritatis* is also ascribed to St. Thomas.

One of the difficulties in the way of general acceptance of this view of religion as love of God and of neighbor arises from the notion of the word religion that is instilled in the priests from their seminary training. They think of religion only as a moral virtue and as something that cannot be taught.²¹ They are not always aware that in our Catholic school set-up a broader meaning has become attached to the word religion. Even some Catholic educators who have not kept pace with this development continue to think of religion as emotionalism. Perhaps the general impression that religion is only an emotional affair, that it has no solid, intellectual content may be traced back to this habit of regarding religion only as a moral virtue which affects the will. Moreover the emphasis that has been placed in theology on Cicero's definition of religion as a relationship between God and myself has practically resulted in a lessening of the emphasis which Christ placed on love of neighbor. Students come to think that they are religious when they believe or when they fulfill what they consider direct obligations to God. It doesn't occur to them that love of neighbor is distinctly important in that obligation to God. For our purposes in religion, Cicero's definition is too narrow and individualistic since it fails to emphasize what Christ emphasized, namely, love of neighbor. You are all familiar with the standard in the twenty-fifth chapter of Matthew which Christ said He would use on the day of judgment.

¹⁹ *Ex amore suo quisque vivit, vel male vel bene.*

²⁰ *Contra Gentiles, Lib. III, cap. cxvi.*

²¹ "Theology is thus an intellectual discipline, and can be taught. Religion is a moral discipline, a virtue of the will, and therefore cannot be, properly speaking, a subject in the curriculum, although it can and must be fostered and developed by instruction as well as training." G. B. Phelan, in: *Man and Modern Secularism*, 129.

CORRELATION AND INTEGRATION IN LATIN

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The place of Latin in the high school curriculum has been hotly debated in educational literature. Most public schools have relegated it to a secondary place, and even many Catholic high schools offer no more than two years. Information on the status of Latin in our Catholic schools in general is not available, but, according to a recent survey, in most of the Catholic schools of Ohio, Latin is optional, and only 15 per cent of those who begin Latin continue it beyond the second year. In the opinion of many of our teachers, the "traditional" two-year course does not seem to justify itself from the standpoint of both teacher and pupil. Many of its alleged objectives are difficult to defend for a two-year course.¹

MISSAL LATIN IS FUNCTIONAL

The new Missal Latin course, however, has grown out of not alleged or borrowed objectives, but objectives that are very real to every intelligent Catholic. Every Catholic must attend Mass each Sunday and holiday, and the intelligent person would like to do this in an intelligent manner. The frequent repetition of the *Dominus Vobiscum*, *Orate Fratres*, *Pater Noster*, *O Salutaris*, *Tantum Ergo*, and a hundred other Latin phrases are very real "problems" that make a Latin course based upon them genuinely functional. Missal Latin contains some of the highest types of Latinity. In the words of Abbé Grimaud:

"The Orations as a whole—collects, secrets, and postcommunions—form the most precious collection of supplications imaginable. These Orations, based on the sublimest doctrines, are, for the most part, couched in language so beautiful, so harmonious, so precise and, withal, so elegant, that they provoke scholars to astonishment."

Father Martindale, S.J., is more specific when he says:

"The Sunday Collects contain some of the most magnificent literature in the world. Reflecting upon classical Latin literature, we cannot recall anything remotely of the same sort . . . which approaches, let alone surpasses them, for point, terseness, balance, and music. They enshrine therefore so perfectly the genius of a

¹ Those interested in the educational implications of these objectives are referred to the June 1943 issue of the *Journal of Religious Instruction*.

language that it is impossible to hope ever to translate them adequately."

These prayers contain numerous examples of the best forms of rhetoric deserving of careful study even by our college students. Those interested in teaching advanced classes in Latin are referred to Sister M. Gonzaga's thesis, *The Rhetoric in the Sunday Collects of the Roman Missal*.

CHURCH LATIN SUPERIOR

To the prayers we might add the prefaces and the sequences as examples of superior Latinity and poetic art. Here is how the late Dominican, Father Vincent McNabb, expresses himself:

"The simple Gospel story of Bethlehem, of Calvary, of Emmaus are amongst the richest strains in art. They are the ideals of simple pathos. Notable examples of this same literary manner are found throughout the Church's Liturgy. The *Stabat Mater*, the *Veni Sancte Spiritus*, the *Adoro Te Devote*, with its unequalled tenderness and manly reserve, are not poems we may read so much as PRAYERS WE MAY SAY, the lessons we may meditate. *Dulcis Hospes Animae* stands perhaps alone as a definition of Divine grace."

Even non-Catholics are generous in their praise of the Latin hymns. In extolling their excellence, John Livingstone Lowes is most emphatic:

"For centuries the ears of English-speaking people had been attuned to the sonorous diction of the service of the Church—to the majestic Latin of its offices and of its hymns. And for sheer splendour of verbal music the Latin of the Church—if I may express my own opinion—has never been surpassed."

Without leaving our Protestant admirers, we find the first stepping stone toward integration in the combined excellence of the language and the music that has accompanied it through the centuries. The Protestant Thibaut writes:

"The Ambrosian and Gregorian melodies and intonations . . . are truly celestial;—created by genius in the happiest ages of the Church and cultivated by art, they penetrate the soul far more than most of our modern compositions written for effect."

And Otto Kade, editor of the Luther-Codex, confirms this attitude when he says, in speaking of the characteristics of Gregorian Chant:

"No music touches [these chants] in their expressive melodic phrases; they constitute the most mysterious tone-language in the world and form the most precious possession of a community,

which in this rich selection of song-forms, one for every liturgical text and sometimes even two, finds a central point where art and religion meet. They are the Bible in music."

The composer Halevy, a French Jew, joins with these non-Catholics in his admiration:

"How can Catholic priests, who have in Gregorian Chant the most beautiful music there is in the world, admit the poverty of our modern music into their churches? I would give all my dramatic works for a few of their religious melodies."

Closer to home we may quote Walter Damrosch in a letter to the late Archbishop Schrembs:

"You have the most wonderful music in the world, the Church's own music, two thousand years old. And you have thrown it on the junk heap, and robbed your people of the privilege of community singing, which is the one thing that gives enthusiasm to the heart."

Space does not permit quoting at length the numerous Catholic writers on the subject. Suffice it to say that we find them describing it as a "divine art," as a product "inspired by the Holy Ghost," a form of music that is both "spiritual and aesthetic." Since there is no reason to question these praises, it is important that we be conscious of such abuses as described by Father Dirksen, when he writes:

"For many organists (we might add: teachers), . . . divine services are an occasion and church music is a means for them to display their own real or imagined virtuosity as musicians to the detriment of both the divine services and the church music."

It is the task of the teacher to correct this attitude. Students must be made to realize that, just as the actor shows most consummate skill when he is altogether silent or has but a few words to say, so the singer shows greatest perfection when he can interpret the simple yet difficult Gregorian.

Though the Gregorian chant alone is so noble, more remarkable still is the intimate relationship between words and music. A few examples will illustrate a marvelous blend. From the Sunday Masses may be mentioned the Introit of Pentecost, *Spiritus Domini*, or that of Septuagesima, *Circumdederunt Me, Gemitus Mortis*. In Holy Week, *Christus Factus Est* deserves special mention, and *Popule Meus*, with its nine verses, constitutes a veritable epic. It is difficult to find another piece of music abound-

ing in such stirring emotions with such simple means, just five notes of the scale. Among the vesper chants must be mentioned the classic Magnificat antiphon of the second vespers of Christmas, *Hodie, Christus Natus Est. Hodie, Salvator Noster Apparuit.*

RELATION BETWEEN CHANT AND LANGUAGE

Since integration implies understanding of relationships, its realization must include insistence on what might be called the indigenous character of the relation between chant and language, as pointed out even by the Protestant, Runciman:

"The old plain chant . . . links the present to the past with links of steel; it is the full and perfect expression of the words to which it is set, and with which it indeed grew up."

The Dominican, Meath, is also eloquent on this point:

"[Beneath the chant and formulae and rubrics] we discover a spirit emanating organically from the fundamental doctrines of the Church and the more primitive outlook of Christians upon life as a whole. . . . Thus the liturgy was the direct expression of the Christian mind, somewhat as the music of Grieg was . . . an expression of the Norse mind, and the literature of Shakespeare of the English mind."

And the Jesuit, Lafarge, agrees in his own emphatic way:

"To [make the liturgy our own] we must make the elements of the Latin language our own. We cannot attach these chants to the English language. . . . Try to chant 'I believe in one God' as you would *Credo in Unum Deum*. . . . [The retention of the Latin language] has preserved for us a means of joint expression—in song and language incomparably united—which can never be duplicated, since the conditions that gave rise to it will, as far as we can judge, never occur again. The entire ancient world went into the creation of those old ritual melodies and that world will never return."

Illustrations of such appropriateness abound in the Liturgy. How marked is the joyful tone of the Introit, *Gaudeamus*, when contrasted with the solemnity of the *Dies Irae*, or the hopeful yet restrained tone of the *Requiem* preface, or the *In Paradisum* and *Ego Sum Resurrectio Et Vita*. And can we find a better illustration of a prayerful song than the *Pater Noster*?

Closely related to this is the frequent dramatic character of the chant. Though rather marked in the Communion of Pentecost, where there is an unmistakable emphasis on the word *Repente*, this dramatic character is not generally overdone. It is very

gentle, though noteworthy in such expressions of the Credo as *Descendit De Coelis*, and *Ascendit In Coelum*. It is perhaps less marked in the *Rorate Coeli* of the fourth Sunday of Advent. Very striking is the appealing tone and the resignation of the Palm Sunday Communion, *Pater, Si Non Potest Hic Calix Transire, Nisi Bibam Illum, Fiat Voluntas Tua*. Dramatic also is the triple repetition in the Preface for the feast of Christ the King, the most beautiful paraphrase ever written of Christ's own words: "My kingdom is not of this world:" *Regnum Veritatis Et Vitae; Regnum Sanctitatis Et Gratiae; Regnum Justitiae, Amoris Et Pacis*. Even more dramatic is the quadruple repetition of *Hodie* in the Magnificat antiphon of Christmas. And in Holy Week the passages are far too numerous to mention.

Such, briefly, are some of the possibilities of integration between the language and music of the liturgy. Here we have the activity principle in a superior degree. There is no mere following with an English translation nor a simple, poorly understood, dialog Mass, but the understanding of the Latin with the addition of chanted music yields a most intense form of personal activity and participation. No wonder the late Holy Father, Pius XI, wrote in his encyclical on Christ, the King:

"The faithful are better instructed by active and intelligent participation in the feasts of the Church than they are by the weightiest pronouncements of her teaching office."

CORRELATION WITH THE LITURGY

Besides the possibilities of integration between music and language, Missal Latin offers still other natural opportunities, which will be given a more brief treatment here. Most obvious is its relation to worship or the liturgy as a specific study. In the very first year of experimentation with the new course, one of the instructors remarked: "I have taught more liturgy in this Latin class than I did in any of my religion classes; it comes in so naturally." And he was convinced that his boys were learning more Latin than before, because they found a real interest that had not existed for them previously. Sister Mary Joseph of Bardstown reports that the Friday Latin period is devoted to a study of the Sunday Mass and that the girls sing the proper each week. Sister Edith of Denver writes of an interested Liturgy Club to supplement Missal Latin.

One of the best examples of a formal religion class based on

the liturgy is that reported in the November 1941 issue of the *Orate Fratres*. It presents a complete course for third high, but includes recommendations for the same course adapted to a seventh or eighth grade. The resulting vitalization of such a course is well expressed by Baierl in his comment on primitive Christian instruction:

"The Catechetical method of Christian antiquity, as is evident from the old Roman ceremonial books and the writings of the Fathers, was essentially a 'prayer method.' Religious truths were not communicated to the faithful in dry, abstract formulas. Religious instruction took the form of adoration, praise, thanksgiving, and prayer; it was thus sacred and sanctifying; it was fused with the hymns, antiphons, doxologies, homilies, and chants, all of which throbbed with faith and love. As soon as a new definition was pronounced or a new precision of doctrine made, it was immediately transformed into a liturgical hymn, . . . and integrated into the celebration of the holy mysteries. The faithful prayed their faith. Their worship, their adorations, and their praises were an index of their creed: *Lex Orandi, Lex Credendi*.

"Dry formulas remain inoperative and dead in the soul. The liturgy, on the other hand, is our faith felt, lived, sung, confessed, prayed, and revived through contact with the faith of our brethren and of the whole Church."

Advocates of such integration tell us that for the teaching of Moral the liturgy supplies at once the "motive, the model, and the means," and the statement needs little comment. A good concrete illustration is found in a report of a Missal Club:

"On one occasion the committee were discussing a situation which they felt called for improvement. Individuals proposed different lines of action. Then one of them said: 'This whole thing can be taken care of, if we can get the fellows to understand about the Offertory.'"

In discussing the necessary development of the habit of frequent Communion from a better understanding of the liturgy, Dom Damasus Winzen makes the pointed comment:

"If [Jesus] calls us to come to church to assist at Mass, He does not say to us: 'This is My body, look at it,' but rather 'This is My body; take and eat.'"

To stimulate moral development further through the liturgy there is recommended a form of Particular Examen, bearing upon the virtues implied in the portion of the liturgy being studied. Worthy of mention in this connection are the publications of Dom Lefebvre

and Father Blakely, S.J., dealing with the moral instruction involved in the Sunday Gospels.

A certain amount of religious history might be included through a study of the psalms and epistles (Acts of the Apostles). Further additions might be made by studying the Station churches and the saints to whom they are dedicated.

Passing from the field of religion teaching as it is traditionally conceived, we might mention further possibilities of integration in the field of art through the study of liturgical symbols and the works of art representing such feasts as Christmas, Easter, Immaculate Conception, the Annunciation, etc. A good deal of architecture might be included in the study of the nature of a church in general; pictures of the Station churches, now readily available, might be analyzed for their architectural style. An interesting experiment in the correlation of music and art is reported in the June 1941 issue of the *Catholic School Journal*, but no mention is made of a related study of Latin. And without a proper understanding of what is being sung, it would seem that too much artificial motivation is necessary. In this particular instance, the driving force seems to have been to put on a good exhibit at the National Eucharistic Congress to be held in Minneapolis the following summer.

Finally, the form of correlation or integration that is most familiar, and therefore requires least comment, is that which exists between Latin and other languages, especially English. The better understanding of vocabulary and grammar is obvious. Then there is a golden opportunity for dramatics in creating pageants for the various feasts of the year. The *Orate Fratres* gives good illustrations for Christmas (November 1941), for Christ the King (October 1942), and for the Purification (January 1942).

Further specific illustrations of integration and correlation might be given, but these must suffice for the present purpose. Those who have been interested in the propagation of the doctrine of the Mystical Body and of the theory and practice of Catholic Action as related to corporate worship will see a necessary bond between any phase of the liturgy and the social studies; in fact, there is no aspect of life that can be logically isolated from it. With all these possibilities accessible, need there be any further hesitation concerning the abandonment of the traditional Latin as a two-year course in the Catholic high school?

AGGRESSIVENESS IN INFANCY AND EARLY CHILDHOOD

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Among the behavior problems which have confronted parents, teachers, psychologists, social workers, and entire communities during the past several decades, one of the most disconcerting is that of excessive aggression which is frequently the basis of juvenile delinquency. Youth steal, bully, attack, murder. What is the underlying cause of such behavior? What remedial measures can be taken to lessen such anti-social manifestations in the future?

To undertake to explain aggressiveness in the periods of later childhood and early adolescence, we must regress and see whether it is at these stages in child development that aggression first asserts itself. If it has an earlier beginning, then it is the beginning that must receive primary consideration. For that reason, this paper is concerned with finding out the causes of infantile aggression, how it is manifested, and what remedial measures can be taken for its prevention.

A brief study of child development informs us that aggression, like fear or any other emotion, is a natural part of the child's make-up. The child must be active. He must possess a certain amount of aggressive energy in order to live. Whether he uses that natural gift as an aid or a hindrance to the society in which he lives will depend upon the direction that aggressiveness takes. Direction, in turn, depends upon the wholesome or unwholesome, happy or unhappy environment in which the child finds himself.

DISPLAY OF EMOTION IN PARENTS

Some difficulties are bound to arise even in the best of families. Misunderstandings spring up between adults. The children have their ups and downs, their quarrels and fights. But in families imbued with correct moral principles, these unpleasant happenings are soon forgotten, life runs on smoothly and charitably, and Freud's Oedipus complex theory is far-fetched. If serious conflicts between a child and either parent do develop, these are due to mistreatment on the part of the parent. As Dom Thomas

Moore says in his recent publication, *Nature and Treatment of Mental Disorders*: "Eliminate everything in an antagonistic parent-child relationship which is due to unreasonable display of emotion on the part of the parent, and there will be little left to refer to jealousy and hatred arising from infantile sexual attachments."

Let us consider by means of an example one of the ways in which lack of understanding of child growth linked with parental emotional display might cause the infant or young child to manifest a slight, or perhaps a marked degree of aggressiveness.

Robert, ten months old, is a very active healthy child who spends much of his time freely crawling and creeping around on the living room floor. Springtime with its array of sunshine and fresh air inspires Mrs. X. with what she terms an excellent idea. Robert should be out-of-doors in the sunshine instead of being cooped up in the house. A play pen would be just the thing. And so a play pen, 3' by 5', is purchased, and Robert's transition is made from inside to outside. Robert's growing body needs exercise. He is used to long creeps. He tries out his skill in his new abode, but his first attempt at a non-stop flight ends in great distress. Head bumps! Bump hurts! Screams ensue! Mrs. X. immediately appears on the scene, herself as greatly disturbed about the episode as Robert. The next day when she attempts to place him in his miniature prison, he recalls the accident of yesterday and manifests his disapproval. Arms and feet set up a propelling motion of rebellion against such deprivation of freedom. But mother is annoyed and gives vent to that annoyance by the first harsh commanding tones she has ever used. She makes up her mind that Robert's rebellion must be quelled, and for the rest of the summer Robert, confined to the play pen for a number of hours each day, causes his mother endless worry about his increasing antagonism.

If Mrs. X. had been a well-informed mother, she would have known that young developing children need much space in which to work out their energies. Her realization would probably have led to the constructive experiment of using the large front porch for Robert's outdoor play space. There he might have crawled to his heart's content, developed a healthy little body, and, what is more important, grown in love and obedience for an understanding mother.

In Robert's seemingly aggressive action, we see a real con-

structive motive. His opposition to the play pen was not opposition to authority. The pen to him meant loss of freedom and inability to engage in the pleasant process of unimpeded motion. His behavior assumed the form of aggressiveness only when he needed to stand up for his own rights.

Many cases of jealousy and envy lead to aggressive actions on the part of young children. These cases, too, could be avoided if parents were better informed about children's emotional tendencies. New babies in the home, a visiting grandmother who usurps all the attention, partiality shown to siblings—all may be the primary cause of what we term 'meanness' in one form or another.

TREAT CHILD AS A REAL INDIVIDUAL

Little children who are used to all the attention of the parents need to be prepared for the arrival of a new baby into the family. Mother can easily tell them that God is sending them a new little baby. They can help get ready for the baby, help plan for its care, and be prepared to take their share of responsibility for its welfare. In homes where parents take this important matter into consideration and treat the child as a real individual with rights as well as duties, few complaints are issued about jealousy and its accompanying aggressiveness.

Many parents purposely refrain from giving little children duties in the home because they feel that they can get things done faster by themselves. They argue that children only get in the way, or that they are not yet capable of undertaking any tasks. The results of nursery school education have produced quite a different outlook. Little children can set tables, carry food, wash dishes, and assume their share of responsibility in the care of the room. Nursery school teachers have used this knowledge to their own advantage. Parents, too, will find that allowing the child to help in the home prevents much mischief making, builds up a realization of the child's worth, and enhances mutual love, respect, and cooperation.

Occasionally we encounter a mother who reports that her child is the terror of the neighborhood and with no apparent cause. Could we investigate, the cause would probably unravel itself without too great difficulty.

Mrs. Garret was enrolling her little boy in kindergarten. Jimmy, the youngest of five children, was a beautiful little boy

whose delicate features and blond curly hair made him look more like a girl than a boy. Mrs. Garret warned the teacher that, although Jimmy looked like a "meek and mosey" little lad, he got into more fights than any other boy on her street. Whenever he went out to play with the other boys, peace came to an abrupt ending. The teacher asked Mrs. Garret if Jimmy had always worn his hair Buster-bob as it was at present. "Oh, yes," was the answer. "It's so beautiful that I just can't bring myself to have it cut."

Through tactful procedure this kindergartner helped Mrs. Garret understand that her own selfishness was at the root of Jimmy's aggressiveness. Jimmy was a boy, but whenever he tried to play with members of his own sex, he was taunted with such refrains as "blondy," "sissy," etc. Since boyish appearance was denied him, Jimmy had to lay claim to masculinity in another manner. As soon as Mrs. Garret understood the real cause of the conflict and allowed Jimmy to have his hair cut, proper adjustment readily took place and Jimmy assumed normalcy.

There are times when the parents cannot be blamed for children's provocations. Such is the case in the following history.

Mr. and Mrs. Dover and their two children came to Detroit during the recent war, Mr. Dover having been put in charge of a large war plant. Detroit, being a factory center, was crowded to capacity and the only home they could locate was a small flat in a large housing project. Their home culture had been that of the upper middle class, and it was a real problem to cope with that of the cosmopolitan center in which they now found themselves. At first there was little trouble because both children were small and could be kept from the community-centered playground. It was not long, however, before Mrs. Dover realized that Billy needed to play with other boys. She went to great inconvenience to place him in a private kindergarten of good repute, where he made splendid adjustment and was well liked by both kindergarten teachers.

After Christmas vacation, however, Billy manifested a marked change in his dealings with the other kindergarten children. He insisted on being leader, excluded certain children from any play he helped to organize, and frequently became very bossy and unreasonable in his demands. Contacting the mother, the teachers learned that during vacation Billy had on several oc-

casions played with the boys on the communal playground. Most of them were older than he and had taken advantage of the age factor by bossing him around, confiscating his toys, and sometimes forbidding him to enter their group. Billy's reaction was typical. He was doing to others just exactly what had been done to him. Since Billy was an intelligent child and not yet steeled in the ways of meanness, it was easy for the teachers to reason with him. He concluded that if he didn't like the boys who were mean to him, others wouldn't like him if he were mean. He decided, too, that he wouldn't be mean anymore, but just take his own part when others didn't treat him well. Billy made his own decision, and he abided by it.

BROKEN HOME COMPLICATES PROBLEMS

Children of normal families present the least number of our aggressive behavior problems. There are many unnatural home situations where the cause of such problems can be traced to the emotional dislike of a parent for an unwanted child. If the parent can face his difficulty squarely and can change his antagonistic attitude to one of love, the child will, in almost every instance, reciprocate with a similar emotional reaction, and peace will be restored to the home.

Thus far we have considered some of the situations which may be found in the unbroken home. More complicated is the problem found in the broken home, for it involves the lack of either mother-child or father-child relationship; it often necessitates the mother's being employed outside the home and the care of the child being left to grandparents or hired help. Under such circumstances, care should be taken that those in authority are consistent in their requirements of the child; proper supervision should be afforded so that the child learns how to play and how to cooperate with others; the parent's time should be so arranged that the child's natural craving for care and affection is satisfied.

Religious development should without a doubt, run parallel to the physical, mental, and emotional development of the child. The tot of three years is ready to be told many things about God: that God made him; that God is his Heavenly Father; that God gave him mother and daddy to take care of him; that his brothers and sisters are God's children, too. Such information not only inculcates a love of God, but increases the love

of the child for his parents and has a positive influence upon his relations to siblings and playmates. This phase, though the most important in a child's development, is the one which is the most often neglected and deferred.

Up to this point we have considered only the members of the family and the importance of good family relationship in connection with avoiding or correcting undesirable overt behavior in our little ones. It is important to stress the fact that children are close imitators. For that reason, older children should be trained in their responsibility of setting a good example while parents and teachers ought to be exceedingly careful to reflect only the best patterns of conduct.

INFLUENCE OF MOVIES, COMICS, THE RADIO

We shall now turn our attention to forces outside the family circle which influence the child's behavior. First of all, the radio! Can we have any doubt about the deteriorating effect produced by some radio programs upon the minds and actions of young children? The child hears recounted tale after tale about daring cow boy, powerful policeman, anti-social gangster, and even superman! With what results? Imitation! Story upon story could be related of children's over-aggressive actions which had their beginnings in ideas seminated by perverse radio programs.

What about movies? In every city, in every movie house, and upon almost every screen we view the portrayal of the lively over-stimulating escapades of Mickey Mouse, Donald Duck, and their close relatives. Parents can not understand why their children chase and hit each other, climb over and ruin furniture, and even give mother and father a fast chase upon certain occasions. If they stopped to analyze, they might realize that on Saturday when Joey and Johnny were at the movie, Mickey Mouse and his friends not only ruined furniture but cause the destruction of entire buildings, not only fought but murdered, not only gave fast chase to pursuing elders but succeeded in evading them at every onset.

Another type of amusement, to the derogatory effect of which most parents are totally blind to, is the comic strip. It used to be possible to refer to these strips as "funnies." At present most of them deserve the appellation "epidemic" because of the moral harm they are effecting throughout entire com-

munities. In them, misbehavior is represented in the glowing colors of wittiness; crime assumes the role of heroism; vice takes on the raiment of virtue.

These three threats to humanity are like wolves in the clothing of sheep. We can meet them squarely only if we recognize their insidiousness. Probably our greatest counter-force lies in providing worthwhile entertainment for our children. Parents ought to sacrifice more of their time to really play with their children, provide family picnics, take them to the zoo, make thoughtful provisions for their reading interests, and see that they are instructed in the fundamentals of religion. Teachers should do all they can to inculcate in their pupils a love for the best literature. Bibliotherapy, in the treatment of mental disorders, has given us greater insight into the value of good reading. When a book contains potential value, we can do much towards helping the child relate the principles therein to his own personal problems. It is often only a single question or remark about a story that makes the little listener identify his ideals and principles with those of the hero and helps transform potential values into actual gains. Community libraries with their story hours for children of all ages can help marshal the cause with well-chosen literature. Communities, too, are beginning to realize the necessity for playground space and equipment. These provisions, accompanied by proper supervision, should be fruitful in promoting correct childhood interests and community welfare.

A number of studies have been made of the aggressive tendencies of pre-school children. In some of them it would seem that these tendencies have been overestimated. In others, valuable information has been given on the causes, typical reactions, and remedial measures in which we are interested.

In 1934 Helen C. Dawe reported on a study of the quarrels of pre-school children. She found that most of their quarrels could be accounted for under four headings: quarrels over right of possessions, physical violence, interference with activities, and social adjustment.

POSITIVE TECHNIQUES

Mary D. Fife, in her experiences with preschool children at the Child Development Institute of Columbia University, found that repressive disciplinary techniques failed to influence the

child's behavior and only made him more disagreeable when the teacher was absent. The following positive techniques, aimed at helping rather than reproving, had more success.

1. Suggest some other type of play to the child, a better way out of the difficulty, or some other means of getting what he wants.

2. Get the child to settle the conflict verbally.

3. Remove the aggressor from the scene of action.

4. Point out to the aggressor that he is hurting the other child.

5. Point out the consequences of aggressive actions and the fact that they are deserving of retaliation.

6. Initiate few "don't's."

7. Have children make restitution.

8. Help the children and cooperate with them.

Arthur Burton's study of the effect of satiation on young children was summarized in the *Journal of Ortho-Psychiatry*, 1942. He reported that children resorted to extremely aggressive reactions when kept at a piece of work or at one type of play for too long a time. Realizing the injury done by the adult who is too demanding of the small child's application, preschool and early primary teachers should maintain an enjoyable routine. Parents, too, should provide the materials necessary to keep their little ones happily occupied and out of mischief.

FACTORS OF AGGRESSIVENESS

Child Guidance Clinics are at the present time exercising a great deal of influence and helping to maintain or recover the proper child-parent-community relationship. Hyman Lippman of the Amherst H. Wilder Child Guidance Clinic, St. Paul, Minnesota, in his 1942 report, enumerated a number of factors of aggressiveness previously little stressed. Among them he included the activity of the fetus during the intrauterine period, body build, activity of the child shortly after birth, the natural aggression of parents and families, the problem of over-indulgence, the excessive blocking of normal outlets of aggression, and aggression as a method of avoiding anxiety. Lippman claims that aggression is to be expected in the healthy child; he blames hostility towards parents to inhibited aggression, and says that it can easily be controlled by healthy outlets, not provided by

uninformed parents. One big point especially stressed by Dr. Lippman is the necessity of selecting proper foster homes for parentless children in order to prevent jeopardization of the young child's well-being by neurotic foster parents.

A recent round table discussion of "Treatment of Aggression" has summarized a number of findings in this field and will be of interest to those who wish to make further study.¹ In this discussion, Dr. Gregory Zilbourg makes no apologies for the rapid growth of aggressiveness in America. He says of it:

"Aggressiveness is one of the most powerful biological drives and it finds a perfect outlet in our culture and is perhaps the mainspring of that culture."

Dr. Bender's outlook is by no means gloomy:

"Aggressiveness in childhood is primarily constructive and only secondarily destructive, hostile and guilt-arousing. . . . Change in behavior occurs rather rapidly when the child is given a foundation of reliable, affectionate care from one individual and is pushed forward into an active patterned behavior in locomotion, play with toys, habit training and social contacts."

SUMMARY

In the course of this paper we have tried to trace the various causes of aggressive behavior in children from birth to school age. We have enumerated many ways in which it is manifested. We have tried to outline the methods which parent, pre-school teachers, and guidance clinics have used or may use toward directing this innate drive of the child into the proper channels. In conclusion, let us recall that aggressiveness is innate, but "antagonism" begins only when deprivation of rights takes place. One of the primary rights of children is that of knowing that they have a Father in Heaven and that some day, if they are good, they will be blessed with an eternal Heavenly Home. If we deprive our little ones of this right, we impose upon them an insufferable wrong. We ourselves become aggressors in the most ignoble sense of the word, for we set ourselves up in opposition to their Creator and ours, Who has charged us to "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

¹"Treatment of Aggression" (Round Table), *American Journal of Ortho-Psychiatry*, V. 13 (1943), pp. 384-440.

EDUCATIONAL NOTES

CATHOLIC UNIVERSITY HONORED FOR NAVAL ORDNANCE RESEARCH

Wartime work in research and development of naval ordnance materials at the Catholic University of America was officially recognized here as Captain J. S. Champlin, of the Bureau of Ordnance, Navy Department, presented awards to the university and to twenty-seven members of the staff.

"Congratulations of the Bureau of Ordnance are extended to every man and woman of the Physics Department and the Materials Testing Laboratory for outstanding performance in connection with research and development of interior ballistics, determination of stresses in shell cases, and for providing the basis for an improved rotating band design," it is stated in the letter accompanying the awards.

The university award was a "certificate for distinguished service to naval ordnance development," presented to Msgr. Patrick J. McCormick, university rector. Individual certificates were presented to Dr. Karl F. Herzfeld, head of the Physics Department; Frank A. Biberstein, associate professor of civil engineering, in charge of the Materials Testing Laboratory, and Ralph E. Brown, instructor in the speech and drama department, who served as an instrument maker. Lapel emblems were tendered to twenty-four other past and present members of the university staff.

CATHOLIC OFFICIALS NAMED TO PRESIDENT'S EDUCATION BOARD

Two Catholic educational leaders are among the thirty persons named by President Harry S. Truman to the Presidential Commission on Higher Education. They are Msgr. Frederick G. Hochwalt, director of the Education Department, National Catholic Welfare Conference, and Dr. Martin R. P. McGuire, dean of the Graduate School at the Catholic University of America.

The president appointed the commission—at a time when hundreds of thousands of veterans are crowding into the country's colleges—to "re-examine our system of higher education in terms of its objectives, methods and facilities; and in the light of the social role it has to play."

The President asked all pertinent Federal agencies to cooperate with the commission and appointed Dr. John R. Steelman, director of War Mobilization and Reconversion, to act as liaison officer between it and the agencies of the Executive Department.

RIGHT OF PUBLIC SCHOOLS TO GRANT CREDIT FOR OUTSIDE RELIGIOUS CLASSES UPHELD

The right of public high schools to grant credits toward graduation for outside religious instruction is upheld by the New York State Department of Education in dismissing a protest filed by a clergyman of the Old Catholic Church in America.

In handing down the ruling, Lewis A. Wilson, acting State Commissioner of Education, declared that there is "nothing in the provision of the Constitution which prohibits the granting of credits for religious courses." He noted that "neither the school nor any of its facilities are used to carry on religious instruction" and that "the children leave the school and attend the church classes entirely on their own initiative."

In making the protest, the Rev. Gregory Reynolds alleged that the granting of credits constituted a violation of the state constitutional provisions barring religious instruction in public schools.

CHRISTIAN BROTHERS' CONFERENCE

There is so much emphasis in education on "means and methods, tools and techniques" that educators lose sight of the prime purpose of education, Brother V. Ralph of the California Province, president of the Christian Brothers' educational conference, told delegates to their eighth annual meeting at St. Mary's College, Winona, Minnesota, August 5th to 7th.

He defined the objective of teaching by religious communities as "the attainment of an education, cultural and academic, in the atmosphere and environment of distinctly Catholic influences."

Attributing the many problems in modern education to the evils of over specialization, Brother E. Stanislaus, dean of La Salle College in Philadelphia, stated that "the fundamental principle underlying the theory of general education is the necessity of developing the social nature of man, of establishing as a prime objective of education the preparation for a good life in society."

The delegates, who came from all of the five provinces of the Christian Brothers in the United States comprising some 1,500 Religious, also discussed plans for the observance in 1948 of the centennial of the Brothers' coming to this country.

UNESCO MONTH

Catholic schools will be encouraged to participate in UNESCO Month, and suggestions for activities will be provided according

to an announcement of the Department of Education, N.C.W.C.

UNESCO Month will be celebrated at the time the General Conference of UNESCO is in session. The first meeting of the General Conference is expected to be held this year in Paris early in November. UNESCO Month will be observed this year from October 28 to November 30. The aims for this observance are, first, to emphasize that mutual understanding among peoples contributes to peace and security; second, to show how UNESCO can help promote mutual understanding among peoples.

SURVEY OF THE FIELD

New Schools and Additions

The Franciscan Fathers of Loretto, Pa., have completed the purchase of an estate near Spring Grove, Pa., on the grounds of which they will open a preparatory school for boys in September, Bishop George L. Leech of Harrisburg has announced. The Franciscan Fathers already operate a boys' prep school in conjunction with their St. Francis College at Loretto. It is planned to transfer the faculty and student body of this school to the new location at Spring Grove. The Very Rev. John H. Boccella, T.O.R. minister provincial of the Franciscan Fathers, handled the purchase of the estate. . . . The Society of African Missions was formally introduced into the Archdiocese of Boston on August 4, when Archbishop Richard J. Cushing of Boston blessed the society's new Queen of the Apostles Seminary at Dedham, Mass. The site of the seminary was acquired by the Fathers last fall when they took over the former Royce estate. The main 20-room house and other buildings on the estate were fashioned into a junior seminary and novitiate for aspirants to the priesthood for the society's missions in the United States and Africa. . . . The Franciscan Fathers of the Third Order Regular will open Steubenville's first college this fall. To be known as the College of Steubenville, it will be open to students of every race and creed. The Fathers have just purchased a building next to the Immaculate Heart of Mary chapel building as the home of the new college. . . . Razing operations have begun at St. Louis University for the construction of an addition to the medical school, which will greatly increase research facilities. The new structure, which will cost between \$750,000 and \$1,000,000, will include an auditorium to accom-

modate 1,200 students, a library and expanded facilities for the pathology, biology and bacteriology departments. The Very Rev. Patrick J. Holloran, S.J., president of the university, and the Rev. Alphonse M. Schwitalla, S.J., dean of the medical school, attended a brief ceremony marking the beginning of the razing operations. . . . The Sisters of the Sacred Heart of Mary have set aside one of their buildings at Sag Harbor, L. I., to establish an Institute of Arts and Sciences for Latin-American girls who have completed secondary school requirements. The project was launched by the Sisters because a number of educational discrepancies between the United States and the Latin-American countries, arising from differences of language and of syllabus, have often resulted in U. S. Catholic colleges finding it impossible to admit South American students. As a consequence, the Sisters point out, the students turn to other colleges, where their religion is frequently jeopardized and their traditions challenged, and where they are given a warped idea of American Catholicism. The new school is called Cormaria Institute and can accommodate forty students each year. Students will be given a thorough course in English and will be prepared to continue their studies for an American degree in arts, science or secretarial studies. . . . Plans for the new John Carroll High School, to serve as a central Catholic high school in Birmingham, Ala., have been completed, according to Msgr. Leo M. Byrnes, superintendent of schools for the Diocese of Mobile. The \$750,000 structure will be part of a major diocesan expansion program in which an estimated five million dollars will be invested in various new construction and improvement projects. The school, construction of which will begin in September, will be named for a prominent Catholic layman of this section who died in 1943 and in 1942 served as chairman of the drive to raise funds for its construction. Mr. Carroll was the first layman of the Diocese of Mobile to be honored with Knighthood of the Order of St. Gregory the Great. . . . The Lewis School of Aeronautics at Lockport, Ill., has been raised to four-year college status and will be known as Lewis College of Science and Technology, Bishop B. J. Sheil, Auxiliary of Chicago, its director, announced recently. More than 200 veterans are enrolled in the summer session and a capacity enrollment of 400 is expected in September. Government housing units for veterans are under

construction on the campus. The school, founded in 1931 by Bishop Sheil, trained naval officers during the war as flight instructors. It is accredited to the University of Illinois, the Civil Aeronautics Commission and the Veterans Administration.

Appointments

The Rev. John J. Cavanaugh, C.S.C., has been elected president of the University of Notre Dame for a three-year term by the provincial council of the Congregation of the Holy Cross at its triennial chapter. Father Cavanaugh takes over the administration at a time the university has the largest enrollment in its 104-year-old history, with a registration of over 4,000 students, more than two-thirds of whom are veterans. Having served as vice-president of the university since 1940, the new president succeeds the Rev. J. Hugh O'Donnell, C.S.C., who was president for six and one-half years. . . . The Rev. Frederick E. Welfle, S.J., director of the history department at John Carroll University, has been named president of the university to succeed the Rev. Thomas J. Donnelly, S.J., it has been announced in Cleveland. Father Welfle, 49, is a native of Hamler, Ohio. He holds degrees from Gonzaga, St. Louis and Ohio State universities and is widely known as a student of English history. . . . The Very Rev. William Patrick Donnelly, S.J., who has been principal of Jesuit High School in New Orleans for the past four years, has been named president of Spring Hill College, Mobile, Ala. Father Donnelly, who was born in Augusta, Ga., in 1908, becomes the youngest president in the 116-year history of Spring Hill. . . . The Rev. Frank M. Schneider, professor of theology and homiletics at St. Francis Major Seminary, Milwaukee, has been appointed rector of that institution, Archbishop Moses E. Kiley of Milwaukee has announced. Father Schneider, a native of Milwaukee, received the doctorate in sacred theology at the Pontifical Gregorian University in Rome, after previous studies at Marquette University and St. Francis Seminary.

Items of Interest

A statue of the Blessed Mother with her Divine Child, a monument to the late Msgr. George Johnson on the grounds of the Campus School of the Catholic University, was blessed on June 5, the second anniversary of the educator's death, by Msgr. Patrick

J. McCormick, rector of the university. The inscription pays tribute to Msgr. Johnson as founder and first director of the Campus School, the model Catholic elementary school established at the university in 1929. In his dedication sermon, the Rev. Joseph A. Gorham, procurator of the university, referred to Msgr. Johnson's manifold achievements in connection with the Campus School and also in his capacities as Director of the Education Department, National Catholic Welfare Conference; Secretary General of the National Catholic Educational Association, and professor in the department of education at Catholic University. . . . Thirty-one fellowships and scholarships for graduate studies at the Catholic University of America during the 1946-47 academic year, beginning in September, have been awarded by Msgr. P. J. McCormick, rector. The grants include twelve fellowships for men, covering tuition, room and board, offered by the Knights of Columbus; six university tuition scholarships for lay graduates of Catholic colleges for women; three university tuition scholarships for nuns; three tuition scholarships sponsored by the International Federation of Catholic Alumnae, and seven individual grants. . . . The initial volume in the series, "Ancient Christian Writers," translations into English of the patristic literature of the early Church, is now available under the title, "The Epistles of St. Clement of Rome and St. Ignatius of Antioch," the Rev. Dr. John Quasten and Rev. Dr. Joseph C. Plumpe, of the School of Sacred Theology at the Catholic University of America, co-editors, have announced. The first volume, bound in blue and gold and containing the seal "Jesus Christ Conquers" in Greek lettering, was translated and annotated by the Rev. Dr. James A. Kleist, Jesuit scholar and educator of St. Louis University. . . . A pamphlet setting forth the Catholic position on Federal aid to education, written by Archbishop John T. McNicholas, O.P., of Cincinnati, President General of the National Catholic Educational Association, has been circulated by the national office among all the members of the association. . . . The largest elementary school in the Archdiocese of New Orleans is Corpus Christi School for the Colored with 1,523 pupils, according to a report made to Archbishop Joseph F. Rummel of New Orleans by the archdiocesan superintendent of schools. The report indicates an increase of 26 per cent in Catholic school attendance in the archdiocese in the

past decade. This does not include colleges, universities and seminaries. . . . St. John's University, Brooklyn, N. Y., has established a permanent scholarship for German immigrant young men, it is announced by the Rev. William J. Mahoney, C.M., president. The scholarship is a gift of a German immigrant, Oscar A. Spiegelhalter, who was once a cook at the university and, while working there, took courses gratis which qualified him as a food technologist. He is today the president of two food products companies. . . . High tribute was paid to the Cincinnati Archdiocesan Institutum Divi Thomae and its director, Dr. George Speri Sperti, for outstanding work in cancer research by the American Medical Association at its annual convention held in San Francisco last month. Thousands of physicians at the convention heard Dr. Joseph C. Amersbach of the Skin and Cancer Clinic of Columbia University describe, with documentary medical evidence, the cure of 39 skin cancer cases by a tissue extract substance which Dr. Sperti introduced some years ago. . . . A 20-year downward trend in accidents to children between the ages of five and fourteen years has been reversed and accidental deaths are mounting. Top educators from all parts of the United States will meet to discover a way of stopping this upward trend October 7-11 at the 34th National Safety Congress and Exposition at Hotel Stevens in Chicago. . . . A timely answer to a war-created situation in which many veterans have found themselves delayed in their education for priesthood, and an aid to other men with belated vocations, is the School for Delayed Vocations, which the New England Province of the Society of Jesus has announced that it will open in Boston in September. The Rev. George M. Murphy, S.J., recently discharged from the Army after six years of service, has been appointed director of the school, which has been approved by the Massachusetts Department of Education and is a participating institution under the educational provisions of the G.I. Bill of Rights. The curriculum offers accelerated and selected courses to men who have not the required Latin and other cultural studies to permit them to enter upon their formal preparations for the priesthood with all possible speed. The School for Delayed Vocations will accept students from the ages of 20 to 35, preferring those with a high school diploma, but also taking those with a record of achievement. . . . Marywood College, Scranton, Pa., has announced that the American Library Association has

approved and granted nation-wide recognition to the department of librarianship at the college. Action was taken by the library organization at its national convention in Buffalo, following an inspection of the Marywood facilities. By this recognition, Marywood College has become one of five Catholic institutions in the country to offer graduate and post-graduate courses in librarianship with approval of the American Library Association Board of Education. A college for women, Marywood is conducted by the Sisters, Servants of the Immaculate Heart of Mary and has offered courses in librarianship since 1929.

REVIEWS AND NOTICES

Guiding Growth in Christian Social Living, a Curriculum for the Elementary School, Volume III, Upper Grades, by Sister Mary Joan, O.P., and Sister Mary Nona, O.P. Washington: The Catholic University of America Press, 1946. Pp. xi+372.

We read on the title-page of this third and final volume of "Guiding Growth in Christian Social Living" the significant words: "Developed according to the plans of Rt. Rev. Msgr. George Johnson, Ph.D." For many years prior to his death, Monsignor Johnson had been preparing the blue-prints of what he hoped would be a truly Christian curriculum for the elementary schools. He was convinced that the education of Catholics by Catholics is not necessarily Catholic education. He was vitally interested not only in improving the educational standards of our schools but in imbuing them with a genuine Christian spirit, a spirit that would vitalize every aspect of the child's education.

Perhaps no finer tribute will ever be paid to the memory of Monsignor Johnson than the monumental work that the members of the Commission on American Citizenship have recently completed. They have labored long and zealously, at first under the personal supervision of Monsignor Johnson and lately under the inspiration of his continuing but unseen leadership, to produce a completely Catholic curriculum for the elementary schools. Their finished work proves conclusively not only their outstanding talent for the task assigned to them but also the genius of their mentor in planning a curriculum that aims at "Christlike living in our American democratic society."

Volume Three of the series is devoted to the work of the seventh and eighth grades. Part I is entitled "The Practice of Christian Social Living" and discusses the understandings, attitudes, and habits of virtue that must be developed in the adolescent in his relation to God and the Church, to his fellowmen, to nature, and to self. This splendid introductory material, which sums up in a practical way the philosophy of Christian education, is by far the most important part of the entire volume. Without a thorough understanding and appreciation of what a Catholic school should be trying to do, the supervisor and teacher will fail to use to advantage the curricular material that is presented in Part II.

The suggested organization of the school program in the light of Christian Social Living according to subject-matter areas for grades seven and eight is presented in the second part of the book. Here will be found a wealth of material for supervisors in the construction of courses of study as well as for teachers in their preparation of units of study. The subject-matter fields outlined in the curriculum are: Religion, Social Studies, Science, Language Arts, Complementary Reading, Music, Art, Arithmetic, and Health.

Part III is entitled "Supplementary Materials and Procedures." Three "units of study" that illustrate "the way in which teachers may plan and organize the learning experiences suggested in the curriculum" are presented here: Redemption in the Bible and the Church Year; The Negro in American Life; Our Southern Neighbors. In addition there are sections on: Study Tours and Audio-Visual Aids; School Assemblies; The Mission Program; The School Library; The Safety Patrol; Clubs; and Parent-Teacher Conferences.

The three volumes of the curriculum will find their way to the shelves of many libraries, in convents and teacher-training institutions. It is sincerely hoped that there they will not be allowed to collect dust but will be used and diligently studied.

DAVID C. FULLMER.

Chicago, Illinois.

Teaching the Evolution of Civilization, by Charles H. Judd.
New York: Macmillan Company, 1946. Pp. 137. \$1.50.

To the reader who is dubious concerning the moot issues involved in the teaching of the social studies, the book under review offers a way out of the perplexity. In substance, the book is a combination of theory and proposed practice. Approximately two-fifths of it consists of an expatiation of the author's views on the function of the school in society, and on the part to be played by the social studies in this agency for the perpetuation of civilization. The remainder is devoted to an explanation of a junior high school social studies curriculum designed to bring about an understanding of how civilization came into existence.

Though no startling innovation to either the curriculum or the pedagogy of the social studies is offered by Judd, he does make a number of sane observations concerning provocative questions in this field. His jeremiad on the lack of a coherent, sequential

social studies program may annoy the ultra-progressivist, but undoubtedly will evoke sympathetic response from the "middle-of-the-road" educator.

In a similar strain, the author laments the plethora of experimentation in the various aspects of social studies instruction, and the lack of practical application of the data accumulated through such empirical study. To bring order to the resulting chaotic conditions demands a unifying force. According to Judd, this unification might be effected by organizing the social studies around the central theme of "civilization." This suggestion merits consideration provided one's concept of civilization includes a recognition of the existence of the spiritual. Obviously, the author's does not, since he would explain man's origin and the operation of both his bodily organs and mind in terms of an evolutionary process. The idea of making civilization a unifying force in the social studies curriculum is inadequate unless spiritual values are acknowledged and accorded their place as the nucleus of this civilization.

Proponents of a fused curriculum will probably take exception to the author's stand regarding the relation of the social studies with the other phases of the curriculum. Because the social studies deal directly and explicitly with civilization they are to occupy the unique position of coordinating all phases of school-work. Still, this coordinating function does not argue a fusion of all subjects with the social studies so that the later eclipse the other subjects of the curriculum. Rather, the social studies are to orientate the pupil in his assimilation of the many branches of civilization in order that he may more easily be led to integrate his knowledge and experience into a meaningful whole.

In the second part of this study, Judd attempts to show, through a description and analysis of the junior high school social studies curriculum used at Santa Barbara, California, how the student at this level can be taught the evolution of civilization. If the plan is all it purports to be, it offers fair promise of successfully accomplishing its objectives. Certainly, with the status of social studies instruction at the junior high school level as confused as it not infrequently is, the proposed curriculum invites further study.

SISTER MARY VERNICE, S.N.D.

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World History, by the Rev. Arthur O'Brien. Cloth, x+806 pp. Chicago, Illinois: Loyola University Press. \$2.40.

Father O'Brien and Loyola University Press present herewith a very creditable textbook on world history. It is of a type which promises to supplant other types which definitely have not been too satisfactory. When Father Betten adopted the older West texts for use in Catholic schools he rendered a notable service for which students and teachers have been grateful for many years. But something new has long been needed because many of the texts have been weak indeed and did not offer either student or teacher the challenge which is essential to create an interest in the study of world history. Far too many texts have underrated the abilities of the student.

Father O'Brien has not bothered to weave the story of the world as did the older type of historian, for this is the task of teacher and student. But he has furnished an abundance of the materials of history in the form of facts and dates and persons and events of significance and enough of the thread of the story to keep the active mind busy in reconstructing the scene or the event or the series of events, as the case may be. In the few cases where interpretations are needed, they are supplied.

The appearance of this type of textbook is a tribute to the progress made in our schools in the last few decades. The day when any person might be sent into a classroom to "teach" a class in world history has definitely passed. A glance at the few pages on Feudalism or the Medieval Church or Dictatorship in Modern Spain in this text offers sufficient warning that only a teacher trained in history would venture into a classroom to teach that subject.

To the text, which is carefully arranged, divided and subdivided, are added many apt illustrations, clear maps, lists of important dates, persons, officials, events. Time-charts, self-tests, time questions, and general questions are offered abundantly as aids to learning; the author has undoubtedly given much time to trying to make these effective, employing devices that are commonly used in present-day testing. If they are found not to be effective in this case, teachers should so inform both author and publisher at once so that correction may be made speedily.

The Loyola Press may well take a bow on its performance in the production of this book in these days of so many shortages; it

has done an excellent job. School supervisors and teachers of world history will be anxious to try out this attractive book in the classroom. One who, as a teacher of history, longed for many years for such a book predicts for it a very successful life.

FRANCIS A. MULLIN.

The Catholic University of America.

Education for Modern Man, by Sidney Hook. New York: The Dial Press, 1946. Pp. xiv+237.

If one were to search for a theme common to many books on education that have appeared since Pearl Harbor, one would find that theme to be dissatisfaction with the educational state of affairs in American colleges generally, and recommendation for an educational program in the postwar world. Sidney Hook's new book fits perfectly into the pattern. His lament over the decay of liberal education has been heard before; his desire to revive liberal education is in accord with the desire of most American educators; only the specific proposals of Mr. Hook to bring about the renaissance are new and different.

By and large, the American educational scene presents "a confused picture of decayed classical curriculums, miscellaneous social science offerings and narrowing vocational programs—the whole unplanned and unchecked by leading ideas." Curriculum content is determined not on the basis of a consciously held philosophy of education, but rather on the basis of historical accretion, the demands of legislatures and special interest groups, and the requirements set by professional guilds.

The first section of Mr. Hook's book is devoted to a preliminary discussion of the aims or ends of education, and of ways to determine them. The aims of education according to the *experimentalist* philosophy of the author are the following:

1. Education should aim to develop the powers of critical, independent thought.
2. It should attempt to induce sensitiveness of perception, receptiveness to new ideas, imaginative sympathy with the experiences of others.
3. It should produce an awareness of the main streams of our cultural, literary and scientific traditions.
4. It should make available important bodies of knowledge concerning nature, society, ourselves, our country and its history.

5. It should strive to cultivate an intelligent loyalty to the ideals of the democratic community.

6. At some level, it should equip young men and women with the general skills and techniques and the specialized knowledge which . . . will make it possible for them to do some productive work related to their capacities and interests.

7. It should strengthen those inner resources and traits of character which enable the individual, when necessary, to stand alone.

These ends are derived from an experimental and scientific examination of the nature of man, an approach which is "interested in discovering what the nature of man is, not in terms of absolute essence, but *in terms of a developing career in time* and in relation to the world of things, culture and history of which he is an inseparable part!" Thus, the ends of education are justified by their consequences in experience.

The view of the "neo-Thomists"—Robert M. Hutchins, Monsignor Fulton J. Sheen, and Mortimer Adler—that human nature is constant and unchanging comes in for sharp criticism. Any doctrine which holds that human nature is, always has been, and always will be the same is, according to Mr. Hook, demonstrably false, since "at one stroke this calls into question the whole evolutionary approach to the origin and development of the human species!" Furthermore, this doctrine "implies that the habitation of man's nature in a human body is unaffected by changes in society and social nurture;" and, perhaps most important of all, it removes human nature "from any verifiable context in experience which would permit us to identify it and observe its operations!"

Turning, then, to positive argument, Mr. Hook involves himself in still another *non sequitur*: "Human history is an eloquent record of cultural change, of continuities and discontinuities, in social institutions, language, values and ideas. It is therefore the sheerest dogmatism to deny that human nature can change."

Having justified, to his own satisfaction, the ends of education, Mr. Hook comes to his specific recommendations for the future in the chapter, "The Content of Education." All education is for the present. The justification for teaching or learning anything "must be its observable consequences within our experience. Whatever other world an individual will inhabit, his life will be spent in this one. . . . We teach ultimately for the sake of the present."

Therefore, materials of the present must form the content of education. For instance, instead of studying the dead issues embodied in a course on the history of economic thought, let the modern student concentrate on the question of taxation in our modern society. If approached properly, this would be "an exciting introduction not only to questions of economic theory but to principles of social philosophy and theories of government." If we examine the content of courses based on the materials of the past, we find that a considerable portion of the classical curriculum "is concerned with the questions of antiquity, the medieval period, the Renaissance—in short, of every age but our own."

Mr. Hook sets up the following subject matter and skills as "the minimum indispensables of a liberal education in the modern world":

1. The liberally educated person should be intellectually at home in the world of physical nature. . . . Whatever views a man professes today about God, human freedom, Cosmic Purpose and personal survival, he cannot reasonably hold them in ignorance of the scientific account of the world and man.
2. Every student should be required to become intelligently aware of how the society in which he lives functions.
3. Everyone should have a knowledge of the nature, career and consequence of *human values*.
4. Our educational institutions must emphasize *methods* of analysis.
5. Every student should learn to speak and write effectively.
6. The key-stress in courses in art and music should be *discrimination* and *interpretation* rather than appreciation and cultivation.

Evidently, religion is not one of Mr. Hook's "minimum indispensables." Religion has no monopoly on the effective teaching of moral ideals. "Neither the meaning nor the validity of moral ideals rests on supernatural foundations. More, there is no evidence, Napoleon and Metternich to the contrary notwithstanding, that even *belief* in the existence of the supernatural is an essential condition for public order or private morality."

In the chapter on "The Centrality of Method," we learn that the scientific approach is the only rational approach to any judgment of value. An attitude of critical evaluation "must pervade the curriculum as the fundamental allegiance of both teacher and student. Every other commitment must be prepared to accept its

challenge and undergo trial by careful scrutiny before it can be responsibly held."

The Appendix, "A Critical Appraisal of the St. John's College Curriculum," attacks the St. John's plan on the grounds that it is not a *scientific* experiment in education.

The great defect of Sidney Hook's discussion is his confusion of proximate with ultimate ends, and his ignorance or denial of the fact that there be ultimate ends. He insists rightly that the past must not be studied only for the sake of the past, but he falls into the error of proposing that the present can be studied only for the sake of the present, ignorant of the instantaneous rapidity with which the present becomes past by his own very philosophy of change.

The value of his animadversions on neo-Thomism betray the profundity of Mr. Hook's thought! Occasionally, too, the author is guilty of oversimplifying a problem merely for the sake of introducing a felicitous turn of expression; "sold their birthright of American freedom for a pot of Russian message" is clever but not very meaningful.

GEORGE F. BURNELL, O.S.A.

Augustinian College.

New Studies in Grammar, by Mabel C. Hermans and Marjorie Nichols Shea. New York: Henry Holt and Company, 1946. Pp. 496. \$1.68.

Lending itself readily to the treatment of individual differences, either through the individual method or through the group method, *New Studies in Grammar* should prove especially helpful to the first-year high school teacher, confronted, as he usually is, with a mixture of students representing widely differing levels of grammatical mastery. Each pupil or each group of pupils studies each of the twelve units at his own rate of speed, works out those practice exercises adapted to his own abilities, and then uses the "key" to gage his success. At the conclusion of each unit, an achievement test (furnished separate from the text) is taken which enables the teacher to diagnose weaknesses or to ascertain mastery for advancement to the next unit.

The outstanding feature of the book is the exercise materials which provide for a *functional* learning of grammar. Instead of being made up of isolated sentences, they consist of interesting

paragraphs in development of a single theme for each unit. Impelled by the modern and appealing nature of this material, students gain a natural motivation for applying laws of grammar and for learning by self-activity. Indirectly, the exercises further learning in other directions since they tend to integrate almost all the other subjects of the curriculum. For example, Unit Ten contains exercises which develop the theme of *Personality and Social Relationships*. Attractive articles under such captions as "Understanding Others," "Getting Along with Parents," "Good Manners," "How to Study Successfully," and "Overcoming Handicaps" stimulate not only the learning of grammar but provide valuable concomitant learnings in line with adolescent needs and interests.

The authors claim that after a student has completed *New Studies in Grammar* he will know the basic rules of grammar and will use them in speech and writing. That the rules of grammar as taught here have great functional value in written expression is beyond doubt; that they have equally high value in speaking can be seriously questioned. Evidence of research has shown that the details of grammatical speech can be best taught only with an emphasis on the oral repetition by the student of the standard forms, for which the present text does not provide. However, this oral exercise can be readily supplied by a skilled teacher collaterally with the written exercises of the book.

New Studies in Grammar makes its greatest contribution in the high correlation it achieves between understanding grammatical laws and effectiveness of written expression. This, above all, should cause it to be highly recommended for use in our high schools, in many of which there has been a regrettable neglect of the study of grammar.

LOUIS J. FAERBER, S.M.

Catholic University of America.

BOOKS RECEIVED

Educational

Aydelotte, Frank: *The American Rhodes Scholarship*. Princeton, N. J.: Princeton University Press. Pp. 208. Price, \$2.00.

Fuerst, Rev. A. N., S.T.D.: *The Systematic Teaching of Religion*, Vol. II. New York: Benziger Brothers. Pp. 646.

The American High School. Its Responsibility and Opportunity. New York: Harper and Brothers. Pp. 264. Price, \$3.00.

Thorpe, Louis P., Ph.D.: *Child Psychology and Development.* New York: The Ronald Press Company. Pp. 781. Price, \$4.50.

Textbooks

Barrows, Harlan H., and Parker, Edith Putnam: *The American Continents.* New York: Silver Burdett Company. Pp. 314. Price, \$2.00.

Bruckmann, Rev. William D., S.T.L.: *Keystones and Theories of Philosophy.* New York: Benziger Brothers, Inc. Pp. 230.

Bunce, Lou P., and Holmes, Mabel Dodge, Editors: *In Sunshine and Shadows.* Pages from Poe. New York: College Entrance Book Company. Pp. 247. Price, \$1.53.

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Dank, Michael C.: *Creative Crafts in Wood.* Peoria, Ill.: The Manual Arts Press. Pp. 200.

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O'Brien, Rev. Arthur: *World History.* Chicago: Loyola University Press. Pp. 806. Price, \$2.40.

Wesley, Edgar Bruce: *Teaching Social Studies in Elementary Schools.* Boston: D. C. Heath and Company. Pp. 362. Price, \$2.75.

Whitman, W. G., and Peck, A. P.: *Physics.* New York: American Book Company. Pp. 629. Price, \$3.00.

General

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Kleist, James A., S.J.: *Ancient Christian Writers, The Epistles of St. Clement of Rome and St. Ignatius of Antioch.* Westminster, Md.: The Newman Bookshop. Pp. 162. Price, \$2.50.

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Pamphlets

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Brugarola, Martin: *Recent Social Reforms in Spain (1939-1945)*. Washington 9, D. C.: Spanish Embassy, Office of Cultural Relations. Pp. 37.

Dalgiesch, W. Harold: *Community Education in Foreign Affairs*. New York: Council on Foreign Relations, 58 East 68th Street. Pp. 70. Price, 50c.

Kaempffert, Waldemar: *Should the Government Support Science?* New York: Public Affairs Committee, Inc., 30 Rockefeller Plaza. Pp. 32. Price, 10c.

Kehoe, E. L.: *Behold Your Native Forests in New Zealand*. New Zealand: The Hon. Sec., Box 988, Wellington, New Zealand. Pp. 24. Price, 3d.

Kentucky's Resources. Lexington, Ky.: University of Kentucky. Pp. 351. Price, 50c.

O'Brien, John A., Ph.D., LL.D.: *The Soul—What Is It? Shall We Live Again? Is the Will Free?* New York: The Paulist Press. Pp. 32 each. Price, 5c each. Quantity Prices.

Treacy, Gerald C., S.J.: *Industry at the Crossroads*. New York: The Paulist Press. Pp. 32.

Walsh, J. J., S.J., and Cervantes, L. F., S.J.: *The World We Want*. St. Paul, Minn.: Catechetical Guild Educational Society. Pp. 62. Price, 35c.

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